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Board of Foreign Missions.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

[THE following journal consists of extracts from a more copious journal kept during the first months of a residence in Ningpo. It contains facts, notices and observations of a miscellaneous nature, having little connection with each other; yet such as illustrate the character of the country and people, and may not, perhaps, be devoid of interest, especially as they are items which would not be likely to appear in more formal communications.]

April 14, 1845. After a visit to the city, we sailed some distance up the north branch of the river—whose course is quite crooked a short distance above the North Gate. At the distance of twelve le,* we passed a large distillery, known by the usual sign of a tall pole, with a small round bamboo sieve near the top, and a small flag above it. Passing three le further, we went ashore at a temple where the keeper received us full civilly, and gave us tea to drink. The temple contained nothing of interest, but we were amused in watching a boat as it passed over a sluice. As the tide rises and falls several feet in the river, the small streams and canals that empty into it would be nearly useless at low water. To prevent this, they are all dammed up at the mouth, and thus the water is made to stand always at nearly the same level, so that they are always useful for irrigation and navigation. To enable boats to enter the river, and come back into the canals, the dam is rounded off, and by means of two rude capsterns and bamboo ropes, the boats are hauled up to the top of the dam. It consists simply of mud, beaten smooth and hard, and rendered slippery by pouring a little water over it. As soon as the boats are once at the top, their own weight carries them down the other side, and they enter the river like a ship

launched from the stocks. Each sluice is attended by two men and several boys, and it requires but a minute or two to pass a boat in either direction. By these economical locks there is no loss of water, and the wear of the flat-bottomed boats is small. The toll for passing these sluices varies from five to eight cents, according to the size of the boat.

15. The wheat and barley are now in the ear, and the heads begin to grow heavy.

16. Crossed the ferry at the east gate, where a large number of boats are constantly plying. This place, at the junction of the two rivers, is the most busy part of Ningpo. Went over to the eastern suburb, which is large and populous, and a place of much business, but not remarkable for cleanliness. After strolling through several streets, came by the Bridge of Boats, to the Ling Keaon Nuw, or "Gate of the Etherial Bridge." The bridge, which has not much that is very etherial about it, consists of a flooring laid over a number of large boats, which are anchored in the stream, with sufficient space for small boats to pass between. Numerous stalls of what might be called "notions," occupy either side of the bridge, and a great crowd is constantly passing and repassing. There is no toll on this bridge.

The street from the Ling Keaon Nuw is almost entirely occupied by furniture shops, some of which present a very showy appearance. The bedsteads, with their carved, painted, and gilded frames, and gay decorations, are the most remarkable.

Continuing our walk through several streets, we were objects of general curiosity. A foreigner is still "a sight worth seeing" in Ningpo, and men and boys both cry out as we pass, "*Hung ma nyin! hung ma nyin!*" a term which literally means "red-haired men," but is applied without exception to all foreigners. Occasionally, a mischievous boy cries out, "*Wailo!*" a term derived from foreigners, and equivalent to "be off!" but it often seems to be done more with the intention of exciting our attention than of insulting us. From hearing the soldiers and sailors calling to their com-

* Three le are about one mile.

panions, "I say—look here," &c., the natives have got the idea that "I say" is equivalent to a proper name, and one is often saluted with it in passing through the streets.

17. In conversation with an old gentleman who is himself a *sewtsai*, (a literary degree equivalent to our Bachelor of Arts,) he informed me that there are about four hundred *sewtsai* in the city, and nearly a thousand in this *foo*, or department, which contains six *heen*, or districts. He estimates the population of Ningpo at forty myriads, or four hundred thousand—a large estimate probably. He knew something of other nations;—a rare acquirement even among the most educated of the Chinese, and seemed very proud of displaying his geographic learning.

Afterwards went with Dr. McCartee to see the garden of Mr. Kiang, a salt merchant, supposed to be the richest man in Ningpo: It is visited by nearly every foreigner who comes here, and is very beautiful, though not large. Artificial rock-work, caverns, pools of water, summer-houses, green arbors, and sweet flowers, make it a very pleasant place. The old gentleman was very polite, and, according to custom, gave us tea to drink, which, *not* according to custom, was really excellent. The old man is hard of hearing, and said little; but one of his sons talked a great deal about America and broadcloth. Nothing seems to take the fancy of the Chinese so much as the cloth we wear, whether woollen, linen, or cotten, and it is usually one of the first topics on which they begin to ask questions.

18. Took up my quarters at the Yu shing kwan monastery, (belonging to the Taou sect,) which is situated just within the north gate of the city. I have three or four good rooms partially furnished, at the monthly rent of five dollars, of which three months are already paid. There are, in all, five monks in the establishment. As soon as my baggage was brought in, the old abbot sent in a wooden waiter with a pile of sponge cakes, and four cups of tea, together with a red card, on the top of which was written, "Congratulations," and beneath, "The resident supporter of the Yu shing kwan monastery. Hwang che hwuy bows his head and worships."

A small present was sent back in return. After some "fixing," I began to feel at home; and as Dr. McCartee returned from a visit to some out-door patients, he and his teacher, and his teacher's father, and his "boys," Assung and A-chang, and the old abbot, and two of the monks came in, and the evening was spent in miscellaneous conversation, of which I understood but little.

In the morning, had an opportunity of seeing a "small foot" uncovered. One of the female patients had some disease, which made it

necessary to take the bandages off the foot, a thing they are commonly unwilling to do before strangers. The sight was by no means pleasant. All the toes except the largest were turned under the sole of the foot; the instep was greatly elevated, and the hollow between the heel and the ball of the foot much deeper than in the natural state. All the women here, excepting the nuns, have their feet thus unnaturally compressed, and in consequence, you never see a woman able to walk with even tolerable ease and grace. They all go hobbling about like cripples, and frequently have to depend upon an umbrella, or the shoulder of a female attendant whose feet are not quite so cruelly hampered as their own, to support their steps.

For several days past, green peas in abundance have been sold in the markets.

19. In our walk after breakfast, we found some soldiers practising musketry under the direction of their officers. They were merely firing blank cartridges, and the sole object seemed to be to accustom them to load swiftly and fire with deliberation. Nearly every man shut his eyes, and turned away his head when he pulled the trigger. The guns were all matchlocks of the rudest construction, and the touch-hole was large enough to admit a tenpenny-nail, consequently nearly a third of the charge escaped at the wrong end. Each man, after firing, lifted up his right foot, made a bow to the officer commanding, and fell back; but the whole exhibition was poorly calculated to inspire one with respect for their prowess or efficiency.

Afterwards went to the Hwuy-Hwuy Tang, or Mohammedan Mosque. The keepers of the building were from Shantung; and one old woman spoke Mandarin beautifully. (The purest Mandarin dialect is spoken in Shantung.) The mosque is a small building, with many Arabic inscriptions, and we were informed that there are some five hundred Mohammedans in Ningpo. They have a larger mosque, and more numerous population in Hangchow, the capital of this province. There was formerly a Jewish Synagogue in Ningpo, as well as one in Hangchow, but no traces of them are now discoverable, and the only Jews known to exist in China, are in Kaifung foo, the capital of Honan.

Visited also a small flower-garden, but saw little worthy of notice. There were some dwarf trees, and curiously-twisted and gnarled shrubs, which the Chinese take great delight in cultivating. By tying cords to the branches, so as to make them grow crookedly, and other devices, they succeed in giving to young and small trees the appearance of great age.

20. Preached this morning to the largest congregation of foreigners that has yet met in Ningpo—sixteen persons in all.;

Many of the Chinese think when they read in the Lord's Prayer, "*Our Father* which art in heaven," that we are worshipping our deceased ancestors.

21. Dr. M'Cartee having occasion to go to Chusan to-day, I am left alone in the monastery; but a smattering of Mandarin, of which the people all understand a little, enables me to get along without difficulty. Dr. M'Cartee has three boys under his care, the two elder of whom are very interesting and affectionate; and his teacher is a kind-hearted, excellent man, "almost persuaded to be a Christian." We have prayers morning and evening in Chinese, when the teacher reads and explains a chapter in Chinese, and repeats or reads a prayer; after which we have a prayer in English. A-chang, the second boy, was greatly delighted with my barometer, and repeated several times, "Heaon teh fung! heaon teh yu!" "It understands the wind! It understands the rain!" and finally, he declared there was nothing so admirable in all Ningpo.

Shortly after Dr. M'Cartee started, a man came in great haste to have him go and see a man who had swallowed opium, a common mode of committing suicide. Dr. Macgowan happened to be here, and went immediately, but the man was dead before he could see him.

22. Teaching the boys English, who, in return, make capital teachers in Chinese.

A man came for medicine to cure opium smoking. He had no money to buy more opium, and the desire for it was so strong, as to be a torment. When told that I could do nothing for him, not being a physician, he asked with some asperity, "Then what did you come here for, since you are not a merchant?" My knowledge of the language was scarcely sufficient to answer his question satisfactorily.

23. Arranging my rooms, and putting my clock up. Got a servant to-day, who seems to be a very simple-hearted, good sort of a fellow, and who looked with unbounded admiration at the clock. Seeing one of the monks, he called out to him, "Here is a clock!" It has been a great object of admiration all day.

25. Along with Dr. M'Cartee, and Messrs. Way and Culbertson, went out several miles into the country to see a patient of the Dr.'s, who is confined with a broken leg. The country is intersected with innumerable canals, which supply the place of high roads in other countries. Much ground is also covered with tombs, so that the common saying, that the Chinese use no ground for tombs which can be cultivated is incorrect. In the south, where barren hills abound, and only the valleys are fit for cultivation, the remark is true; but about Shanghai, Chusan, and Ningpo, it is not.

The canals are full of fish: to catch them, bamboo fences are staked across them in numerous places, with only an opening for boats.

The opening itself is staked with flexible reeds, which allow the water to pass through, and boats to pass over, but effectually prevent the fish. Commonly, the fences are formed into a kind of labyrinth, so that when the fish are driven to them, they enter a trap, from which it is difficult to escape, and they are then scooped up with a small hand-net. The appearance of the country is very beautiful; crops of wheat and barley nearly ready for the reaper, patches of clover, beds of rice for transplanting, young fields of reeds for mats, (a very important part of the trade of Ningpo,) water-wheels, worked by buffaloes or men—the latter sort somewhat on the principle of the tread-mill—a few water buffaloes and oxen, quiet farm-houses, and numerous villages, with some old trees, form a picture of great beauty. Oh! that this were indeed Immanuel's land! that these whom we meet were partakers of the same faith and hope with us! "How long, oh Lord! Return and visit these long desolations!"

30. Invited to a Chinese dinner. The dishes were brought in bowls—everything being cut up, and ready for use. Each guest was provided with a small wine cup, a spoon, and a pair of chop-sticks. The guests were Dr. M'Cartee and his teacher, the old abbot and one of the monks from the monastery, and myself. The dishes were:—stewed chicken, cold goose, duck and bamboo-sprouts, pork, fish, cherries, water-chesnuts, pea-nuts, soup, *beche de-mer*, ginger, preserved eggs, spinnage, and rice and tea to close with; besides, hot spirits distilled from rice. It was my first effort with chop-sticks, which are awkward enough at first, especially when you try to take up a hard-boiled egg. Several of the dishes were very palatable; but one or two of the customs were not particularly pleasant, e. g., the old abbot after putting his chop-sticks several times into his mouth, picked out a tempting piece of goose, and offered it to me with the same sticks. I begged to be excused, though it is a mark of polite attention to make such an offer; also, a wet cloth was handed round after dinner to wipe the fingers and mouth—the same cloth for all. [To be continued.]

China: Amoy Mission.

COMMUNICATION OF THE REV. H. A. BROWN.

Worship paid to the departed.—Miscellaneous notices.

August 30, 1845. You are already aware that the seventh month of the Chinese year is marked by special attention paid to the *knies*, or spirits of the departed. There is a very common, if not almost universal, belief in the transmigration of souls. When one dies, it is supposed that his spirit goes to the invisible world, or place of separate spirits, to await its time for

passing into some other body. There Giam-lo-Ong reigns. When the soul leaves the body, it goes at once to this king of the knies, who sees whether it is good or bad. If good, it is soon sent back to this world to become the soul of some good or happy body. If bad, Giam-lo-Ong causes it to fall into a pool of water, to be bitten by a brazen snake and great iron dog. Then, after a long time, it is sent to inhabit some animal's body, and after its death, some other, for four or five lives. After this, the miserable being may attain to a human birth, but of the lowest kind, to animate the body of some poor deformed beggar; and at length may rise to the happy condition of some wealthy and honoured person. Those condemned by Giam-lo-Ong, are the knies feared by the populace, and to whom offerings of food are made during the seventh month. They are supposed to have liberty to come from the invisible world during all the year, to inflict injury on persons who have given offence. Many diseases are ascribed to their influence. In the seventh month, they are specially invited to come out, to receive the food then liberally provided for them. If the living then neglect them, they are said to howl dismally around their habitations, and to bring on calamities.

The customs of different places are not the same in making the requisite provision for these knies, and my purpose is to notice what we saw in one corner of this city. The different wards have separate days, so that through the whole month, from time to time, perhaps daily, a feast is provided in some section.

The 17th day, corresponding to the 19th of our eighth month, was the appointed day for *Lian-a-ou* district.

As we passed early in the morning to breakfast, we found our street like a market-place, from the number of sellers of pork, fowl, fish, and vegetables, with some flowers. Soon after breakfast, our attention was drawn to the funeral service for a person who had died two or three doors from us, several days before. The day for feasting the knies may have been selected as a lucky one for the burial, or it may have taken the wind and water man, until then, to find a proper place for burial. At the time of the man's death, we witnessed the performance of a customary rite on such occasions. A miniature man and house were made, of bamboo frame covered with paper, and placed in the street with half a bushel or more of silvered paper. These were all burnt together, and the departed spirit had, at once, house, servant, and money for his use. There does not seem to be much thought what becomes of the servant when his master is sent back to this world for another birth;—but he probably remains there.

On the day of burial a table was set in the street, well-furnished with pork, fowls, cakes

and vegetables, for the use of the spirit. The coffin was then brought out and placed on benches provided, followed by the mourners, consisting of a dozen females, and several men and boys. All were clothed in coarse brown sack-cloth, the females wearing, however, an article somewhat finer than that worn by the others. A full head-dress, falling below the shoulders in front and behind, completely concealed the faces of the females from public gaze. Not much loud lamentation was made, but some of the females embraced the coffin. A band of music, attending, played throughout the services; and first, a man, boy and child approached and knecled before the table on a spread mat. Two persons in full mourning stood, one on each side, at the head of the table to officiate, and handed to the worshippers, after their first obeisance, two lighted incense-sticks to each, excepting the child. Having made obeisance with these, they were passed to the second man, who placed them in a basin of earth on the table, and the worshippers prostrated themselves with their foreheads to the earth. Remaining in this posture for a time, the assistants took hold as if to raise them up. They then arose, bowed, again prostrated themselves, and retired. The child being too young to go through with these exercises himself, the person carrying him assisted him to do so. The females now approached by threes and worshipped, after about the same manner. Another man now came forward, followed by a boy, both in full mourning, and as the man bowed or prostrated himself, the boy behind carefully imitated. These all then retired to the opposite side of the table, and remained bowed with their faces to the ground till the services were completed. After the chief mourners were through, the *friends* came forward by threes and worshipped after the same form. These were dressed in ordinary white clothes, with the mourning head-dress of white muslin. This is a neat article, formed by plaiting the cloth for the body of the cap, and having the plaits running from front to back, properly confined by a band, like any other cap. A boy in full mourning stood by and went through all the prostrations with the whole number of friends. After all had paid their homage, a quantity of silvered paper was burnt, and then the burial procession was immediately formed. This consisted of the band, a chair carrying some divinity, the male mourners and friends, and attendants with baskets containing the provisions, or others, with more paper, and some articles of dress, including a holiday cap, for some ceremonies at the grave. The female mourners accompanied a few steps to the end of the street, and then again met the procession on its return, with lamentations. The prostrations, with burning of incense-sticks, was undoubtedly of the nature of religious homage. This appears, too,

from the distinction which my teacher makes between the services to the spirits of near relations, and those paid to the mass of knies. For the former, they use the phrase which, ordinarily, is used to denote their service to the gods, for the latter, a term meaning, to give, to offer. They offer food, my teacher says, to the knies, as to a hungry man who threatens, in case of denial, to use violence. I am not sure, however, that the common people make the distinction; I have heard an affirmative answer on asking a boatman if he *hok-saied* the knies, *i. e.* worshipped them, as they worship Put.

But I proceed to the peculiar transactions of the day. In the temple of Mau-chou-po, next door to us, five Buddhist priests were engaged throughout the day. One of these was a head man, took the lead, and was of superior appearance and dress. Offerings of rice were made, accompanied with chantings, ringing of a small bell, clapping a bundle of long iron slips, and music by a band. An image, of bamboo and paper, of large dimensions, had been made of Giam-lo-Ong, and in the evening this was set out, glittering with tinsel, and before him was spread a bountiful repast, whilst incense was burnt, and other religious service offered. About the same time, the tables were spread in all the houses along the street, and the priests passed along in procession with music, at each door, to give formal invitation to the guests to come and partake. At the same moment many bushels of the silvered paper, each sheet closely folded so as to facilitate burning, were set on fire in several piles along the street, thus making in due form the remittance required for the next twelve months.

The priests then entered the temple, and, seated around a table, books were opened, and chanting of religious service, with burning of incense-sticks, was kept up till a late hour.

Numerous stages were erected in the streets for various kinds of plays; in one case, before a room brilliantly lighted, and presenting a large and very bountifully provided table. These plays have nominally a part to serve in honouring the knies, and receive a different name, during the seventh month, from what is used the rest of the year. But their own amusement has a prominent place, no doubt, among the reasons for such display, and they laugh heartily when it is suggested that the loaded tables are provided rather to satisfy their own than the *pak-taus* of their spiritual guests. The fruit stands at our corner, and the street cooking establishments, were well supplied and duly patronized.

In the afternoon we had an exhibition of the virtues of certain medicines, sold by a class of physicians not uncommon. Standing near the landing, this singular retailer of drugs stripped himself of his upper

clothing, and commenced, with quick, convulsive manner in gesture and voice, to expatiate on the qualities of his remedies. This served at once to work himself up to the necessary state of animal excitement, and to attract attention. Soon a crowd of a hundred or more collected around him, and he proceeded to show practically as well as theoretically, the healing influences to be secured by the use of the medicines. According to the nature of each, he would take it internally, or make an external application, and then, with an iron pestle a foot in length, and an inch or more in diameter, he would pound his breast, and the parts under his arms, apparently with great violence, to prove that the medicine prevented all injury. Or he would inflict the pounding, and then use the medicine, working an immediate cure. Some of this class of men feign to rip open the skin of their legs with knives, and heal the wound at once, or prevent all pain and inconvenience, by an application of some wonderful remedy. This, of course, is a sleight-of-hand operation, and I suppose was somewhat the case in the seemingly unmerciful blows given with the iron pestle.

Towards evening, gambling-tables began to appear; and as we returned from tea, perhaps a dozen were set in the street before our door, and in front of the temple, fully furnished with players engaged in various games of chance.

Thus ended the great day for the knies in our quarter of the city, on which appeared little to distinguish it from a festival having no connection with religion, excepting the ceremonies in the Temple of Mau-chou-po, by the Buddhist priests. And no doubt it was a day of real rejoicing to all who were able to provide the customary feast, thereby gratifying their own palates, and securing the good will for months to come of the otherwise dreaded spirits. But if any were so poor as to be unable to furnish a table, they no doubt felt a *grief* equally sincere, and at least partly from real fear of offending the knies. Monday evening next will be the last evening of their month, when a last repast will be provided, that the spirits may eat plentifully before the summons from Giam-lo-Ong shall hasten their return to the *Inn-kan*, to be shut up in it for the next eleven months.

Sept. 20. I have noted but two or three things observed since the last date, as at all worthy of communication. You are aware that when the Chinese build or thoroughly repair a house, they suppose it to be under some unfavourable influences, which must prevent all happiness and prosperity if not removed. Generally, the priests of the Taou sect, but sometimes the Buddhist, are called to perform the necessary ceremonies. What these ceremonies are, in detail, I have not learned, but they include offerings to the gods, and certain incanta-

tions, accompanied with the ringing of a small bell to frighten away the evil spirits. A wealthy man, a close neighbour of ours, had been making extensive repairs, and two weeks ago had the *an thik* performed with great display. An extensive establishment of stage players was engaged, with a band which made, I think, the best music that I have heard. About midnight on Saturday night, the exercises commenced, and they were kept up without intermission until daylight on Monday. Sabbath evening, a number of bushels of the common silvered paper, and an immense number of crackers, were burnt in the street before his door. Since then, two or three nights and days have been occupied by stage-players in his court-yard; but whether in the way of completing the *an thik*, or only to manifest his joy, I have not heard.

The custom of consecrating a new dwelling to the service of God by appropriate services, has not been unknown, nor is it now unpractised among Christians; and the real dedication, without special ceremonies, is no doubt much more common; but no doubt, also, there are many who might draw a useful lesson from this custom of a heathen people.

One evening this week, in company with Mr. Pohlman, I went to make a call on the Hai-hong, who, we have understood, is about to leave Amoy, a measure which we all regret, since we are not sure that a person will take his place equally well-disposed towards our operations. He received us with his usual urbanity and kindness.

Yesterday morning, several of us went before breakfast to A-mung-kang, to witness the military training, in preparation to receive shortly a visit from the Viceroy of the Province. We found about 800 soldiers paraded on a common admirably adapted to the purpose. The largest part were armed with match-lock guns, and spears carried in sockets of leather strung between their shoulders, each spear-handle being about seven feet in length. A large company carried *jingals*, a kind of match-lock of large bore, requiring two men to each. These bear the guns, when marching, between them on their shoulders, and when about to fire, the one who carries the muzzle bends on one knee, whilst the other takes aim from his shoulder. Other companies were furnished with the bow and arrow, and others carried the short sword or dagger, and shield. I was no judge of the skill displayed, but there was much activity in their various evolutions. The officer in command stood on an elevated platform far in front, and gave his orders by waving signal flags. Here a band was playing, and close by, a kind of short gun of large bore, and set perpendicularly, was frequently fired, apparently, in the main, to do by proxy the firing of the whole

company. Several Mandarins were in attendance, besides the one in immediate command. After all was over, they approached us in a body, the principal one, wearing the clear blue button, taking the lead. After a kind salutation, tea was brought, and a free conversation entered into for a few minutes.

In direct missionary operations, the brethren here are not wholly without encouragement. A second old man has lately shown deep seriousness, and now gives very encouraging reason to hope that he has embraced Christ. The other aged person, and a young man, a friend of one of them, have had stores for selling sacrificial paper. The young man has expressed no hope, nor given evidence of a change of heart, yet they have determined to unite in starting a provision store in place of their former sinful business.

A young man in the same street with us, who has from the first been acquainted with the missionaries, though he does not give satisfactory evidence of true piety, has lately had a severe trial of his constancy in a professed belief in the doctrines of the Gospel. On the death of his sister, he declined to make the customary prostrations in worship for the departed spirit. And on Thursday afternoon, four new faces, of respectable appearance, were present at the weekly Bible class. A new preaching-place for stated services has lately been opened farther in the city, and it is, at times, well attended. Though large audiences are not collected in these houses at all times, the most abundant access continues to be had to the people. And now that the hot season is closing, whilst the health of the labourers continues uninjured, we hope soon to witness more active operations than could be properly attempted during the summer. We need only the presence of the Spirit. The more the missionary looks at the matter, the more deeply convinced he becomes that "by the foolishness of preaching," as the merest instrument of His power, God has purposed to save. Hence, if his heart yearns for the perishing, he sends his entreaties to the Church to pray. "Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Col. iv: 2, 3.

You will be much relieved in mind to hear the result of this summer's experience as to the healthfulness of Amoy. We all feel much encouraged. In this connection, it may not be without interest to give you a summary of some observations on the weather, kept during the season. Average heat of the latter half of June, 81 degrees; average of July, 84; of August, 85; of first part of September, 82; average of the whole time—in the morning 81, noon 87, evening 83; of the whole, morning, noon, and

evening together, 83 and 2-3d degrees. Week of greatest average heat, first week in July, 86; extreme heat 98, August 14th; lowest 77, at which point the mercury has been a number of times during the N.E. winds. Number of entirely fair days, 21; fair and cloudy, 28; wholly clouded, 38; and on 37 days there was more or less of rain

India : Lodiana Mission.

ELEVENTH ANNUAL REPORT OF THE LODIANA MISSION :

Adopted at Saharanpur, October 25th, 1845.

Stations.

Lodiana.—Missionaries, J. Newton and Mrs. Newton,
J. Porter,
L. Janvier and Mrs. Janvier.

Catechists, Golok Nath, Haldhar,
Wm. Basten.

Saharanpur.—Missionaries, J. R. Campbell, and Mrs. Campbell,
Mrs. Craig.

Catechist, J. Coleman.
Assistant, Francis Shaviel.

Sabathu.—Missionary, J. M. Jamieson.

Meerut.—Missionaries, J. Caldwell and Mrs. Caldwell.
Assistant, John Gabriel.

In presenting our report of the past year to the Board, we have to tell of mercy and of judgment. God has been most gracious to us, in preserving the lives of so many of us, and in granting us so large a measure of health and strength; in permitting us still to hold a name and a place among his people, and in deigning to use us as his witnesses among the heathen. He has abundantly fulfilled his promise not to leave us, and his favours are more than we can number. But he has also chastened us; he has caused us heavily to feel his hand. He has given us cause to plead, "Wherefore contendest thou with us?" But we know, we feel, that there are causes abundant, why he should contend with us; in ourselves, in a large measure at least, we find such causes. And the Head of Zion may have, in addition to the quickening, humbling, and purifying of us his servants who remain, other ends to answer, which we know not of.

In the several station reports which follow, will be found detailed the events to which reference has now been made, as well as whatever else it was deemed necessary should be embodied in this Report.

ELEVENTH REPORT OF THE LODIANA STATION, OCTOBER, 1845.

In reviewing the history of our station, during the past year, we find abundant cause for gratitude to the Giver of all mercies, in the fact that our lives and health have been preserved, and our labours, in almost every department, have been permitted to continue, with but slight interruption throughout the year. This blessing is enhanced by the fact that some of our fellow-labourers, at the other stations, have been unexpectedly cut down in the midst of their days and of their missionary work; and also by the fact that during the last few months, multitudes at our own station have fallen a prey to the cholera and fever, which have been desolating the country; and yet we have been spared, and our persons have been protected from all harm.

Some particulars are here reported of sickness in the missionary families, and among the native assistants; and the Report then proceeds:

On account of these afflictions, we would feel humbled before God. And while we praise him for his goodness, we are constrained to acknowledge that his chastisements are just. Our prayer is, that they may prove not to have been in vain. There has been another occasion of deep humiliation and searching of heart, in the destruction, by fire, of the Mission Printing Establishment, of which a particular account will be given in its proper place. The Lord grant that the dealings of his providence with us may fit us more and more for the work he has given us to do.

A particular account of what has been attempted during the last year, will now be given in the usual order.

Preaching and Religious Instruction.

The regular public services of the sanctuary are just what were stated in our last report; that is, Hindustani preaching in the chapel in the forenoon of the Sabbath, and in the city church in the afternoon, and English preaching in the chapel at night. The forenoon service is designed for the benefit of the church; the afternoon for that of the heathen; and the service at night for that of the mission families, together with any that may be present from the European population; who, for the past year, however, have been very few, owing perhaps to the fact that they have the services of a chaplain. The attendance at the city church has been as large as usual, and perhaps larger. Preaching and religious instruction have been maintained regularly, at three stated places in the city, by the missionaries and assistants; and also at other places, in the bazar, wherever an audience could be obtained. Four months of the year Mr. Porter was also sent itinerat-

ing; and five more were taken up with the repairs of the printing-office, and other buildings, so that little has been done at home by him in this line. The monthly concert for prayer has been observed, in English, on the first Monday of the month; and in Hindustani, on the morning of the preceding Sabbath. At the English service, collections have been taken up for the Assembly's Board of Foreign Missions, and Board of Education, and for the American Bible and Tract Societies, amounting to 245-9-3, or \$122; nearly all of which has been given by the members of our church. We have a prayer-meeting, in English, every Saturday night; and of late, our native brethren hold a weekly prayer-meeting among themselves. A catechetical exercise for the orphan girls, is still kept up, weekly, conducted by Golok. On the Sabbath, a Bible class for the same, and one for the high school, are conducted, as heretofore, by Mr. Janvier; the smaller boys being taught generally by Golok or John. Mr. Newton has had a kind of theological class, composed almost entirely of our native helpers. The instructions have been once a week in didactic, and once in polemic theology; the textbook, in the former case, being in English, but the exercises in both cases, being almost exclusively in Hindustani.

Itinerations.

The members, as usual, did what was practicable in the way of preaching and distributing books, on their way to and from the Annual Meeting. From the meeting, Mr. Porter went on a missionary tour, accompanying Mr. Morris as far as Futtehguh. As they went by water, there was but little opportunity for missionary labour, as the boat always stopped late; and often, too, at a distance from any village. Accompanied by brother McAuley, he proceeded from Futtehguh to Shahjahanpur and Bareilly, returning in three weeks to Futtehguh by way of Badaon. Thence, after an absence of four months, he returned home, by way of Mainpuri. In this journey he found abundant opportunity for labour; sometimes even to excessive fatigue, generally preaching daily, four or five times in the open air. Perhaps in no previous tour did he feel so much encouragement as in this. To the Hurdwar fair, no one went this year from our station except Golok. As the Mela held at this place has been repeatedly noticed, it is not necessary to say anything here except, that the same plan which was adopted with such success last year, was continued this, much to the gratification of all. The Melas in Lodiana have been attended as usual.

Native Helpers.

During the summer, William Basten and Haldhar have been admitted to the lowest class

of catechists. James Briscoe and Zorawan Singh have been received, on trial, as assistants. Should they prove themselves capable of performing the duties required of them, they will be permanently employed. In which case, we hope to establish an out station, some six or eight miles from Lodiana, where two of our assistants may be located. Measures are now in progress, with this end in view.

Translations.

The Acts of the Apostles have been translated into Panjabi by Mr. Newton, with the assistance of a munshi, and some advance has been made towards the completion of the Panjabi Dictionary.

Printing Office and Bindery.

This department has been under Mr. Porter's superintendence, except while he was absent from the station. The disastrous fire which stopped all our operations in this department of labour, is already well known. On this account, the press stood idle about five months of the year. But by the Divine favour, and the kindness and liberality of many friends in this country, we were enabled, not only to repair the loss, so far as the building and apparatus were concerned, but to make the whole substantially better than they were before. As the change seemed to suit our various arrangements better, we converted the school-house into the printing-office, and fitted up the former office for the school-house and bindery, the two being separated by a blank wall. A part of the tent house has been fitted up for a paper room, and a new house, 24 feet by 16 inside, built for a depository. Thus having the books, paper, bindery, and printing-office under four roofs, should a similar accident occur, we may hope that the loss will be comparatively small. On hearing of our loss by the fire, Mr. Marshman kindly offered us four maunds (320 lbs.) of new Panjabi types. To turn this generous offer to the best account, we concluded to get a new font of smaller types. Mr. Marshman is now at work preparing them; and from the specimens he has sent us, we hope, on their arrival, to be able to do better Panjabi printing than we have heretofore done; and with the size reduced nearly one-half, so that the expense will be much less than before. Our Hindi font is still miserably deficient; but we are now taking measures to have it made complete. There are now in the press, in Urdu, the New Testament from Luke to Romans, inclusive; in Panjabi, the Gospels and Acts, to be bound together, and in separate portions.

Of the following works, some were in progress when the fire took place, and some have passed through the press since, viz.:

Works.	No. of pages.	No. of copies.	Total No. of pages.
<i>Punjabi.</i>			
*New Testament, 8 vo. . . .	192	5,000	960,000
†Mark, 8 vo.	36	5,000	180,000
‡Tracts, Vol. 2, 12 mo. . . .	48	10,000	480,000
“ “ “ “ “ “	174	10,000	1,740,000
“ “ “ “ “ “	130	10,000	1,300,000
Cholera Prescriptions, 4to. . .	4	1,000	4,000
<i>Persian.</i>			
Cholera Prescriptions, 4to. . .	4	1,000	4,000
<i>English.</i>			
A Memorial, &c. 4to.	12	12	144
Military blank forms, 12mo . .	2	5,000	10,000
	602	47,012	4,678,144

Synopsis.

Urdu	32,235	27,317	2268	55,835	2650
Persian,	11,300	11,300	“	11,300	“
Punjabi,	9300	8725	325	9050	250
Hindi,	5900	5870	10	5900	“
	58,735	53,232	2603	55,835	2900

* Deposited during the year.
 † Forty given to Saharanpur.

Distribution of Books.

Although the Depository list shows a much smaller number of Scriptures and tracts distributed than in some previous years, yet it must be remembered that we have distributed volumes instead of single tracts, in most instances; and besides, we have had large supplies from other sources; and a considerable portion of Mr. Porter's distribution on his tour was not from our Depository.

High School.

One step in advance was taken in the early part of the year, in this department of our labour. The plan of requiring an entrance fee of one rupee from each boy, has been introduced, and we hope with success. This system, we think, will prove beneficial to the school in two ways. It will secure a small support to the school, but will especially promote punctuality in the attendance, and prevent those frequent changes, of which we have so often complained. Although the school is smaller than last year, yet we are much encouraged that the diminution is no greater, after the introduction of a system that requires money from those who enjoy its privilege. Perhaps no year has witnessed fewer changes than the present, and it gives us a pleasing hope that education is more highly prized than it formerly was; for we think the time was, when such a measure would have broken up the school. If we trace the history of the school back to its origin, eleven years ago, we shall find that so far at least, as numbers are concerned, it has been a continued series of flowing and ebbing; each successive tide returning after a little over three years. In this view of the subject, we may consider it as now ebbing. The present number enrolled is about 35. Their religious instruction on the Sabbath, has already been noticed. As their daily studies, which remain essentially the same, have often been reported, it is not deemed necessary to mention them here.

Orphan Girls' School.

As reported for the last two years, this school still numbers nine. In the beginning of the year a little girl was sent to us from Delhi, but near the end of August, our largest and most promising girl was cut down by the cholera, leaving the number as before. Of her preparation for death, we cannot speak with confi-

Book Depository.

Urdu.	On hand Nov. 1, 1844.	Burnt.	Given to Lodians	Total taken out.	Remaining.
Deuteronomy,	1200	780	280	1060	140
Psalms,	240	“	240	240	“
Isaiah,	1200	1129	171	1200	“
Pilgrim's Progress,	1900	1320	280	1600	300
Bible Sketches,	1650	453	207	660	990
Tracts, Vol. 4,	400	375	25	400	“
“ Irr. Ser., Vol. 1,	900	626	274	900	“
“ “ “ “ “ 2,	1950	1743	237	1950	“
“ “ “ “ “ 3,	1970	1193	177	1370	600
“ “ “ “ “ 4,	2970	2935	35	2970	“
“ “ “ “ “ 5,	4800	4765	35	4800	“
“ “ “ “ “ 6,	“	“	“	“	“
“ “ “ “ “ 7,	370	340	30	370	“
“ “ “ “ “ 8,	970	940	30	970	“
3 Day of Judgment,	360	360	“	360	“
14 Worth of the Soul,	300	300	“	300	“
18 Reasons for Belief,	1375	1375	“	1375	“
22 African Servant,	250	250	“	250	“
25 Bob the Cabin Boy,	300	300	“	300	“
28 Barren Fig Tree,	1200	1200	“	1200	“
29 What is your Reli'n,	800	800	“	800	“
30 Divinity of Christ,	200	200	“	200	“
32 Don't put it off,	2000	2000	“	2000	“
33 Dairym's Daughter,	200	200	“	200	“
34 On Idolatry,	400	400	“	400	“
35 Brief Bible History,	3300	2717	163	2850	420
37 Ref. of Mohammed.	1000	616	184	800	200
	32,235	27,317	2268	29,585	2650

Persian.

Sermon—World,	4300	4300	“	4300	“
Brazen Serpent,	7000	7000	“	7000	“
	11,300	11,300	“	11,300	“

Punjabi.

John's Gospel,	900	870	30	900	n “
Pilgrim's Progress,	400	400	“	400	n “
To Pilgrims,	2900	2900	“	2900	“
Brief Bible History,	2100	1675	175	1850	250
Tracts, Vol. I.*	3000	2880	80†	3000	“
	9300	8725	325	9050	250

Hindi.

Deuteronomy and Dan.	700	690	10	700	
Shorter Catechism,	700	700	“	700	
On the Ten Com'ts,	1000	1000	“	1000	
Parable and Expo.	1500	1500	“	1500	
Religious Council, &c.	200	2000	“	2000	
	5900	5880	10	5900	

dence. She was not a member of the church, but was an attentive hearer of the word. And her own professions of faith in Jesus, as the Saviour of sinners, when, sinking into the arms of death, as well as her previous interest in religion, give us at least the pleasing *hope* that her spirit is now a resident of heaven. We will all long remember the zest with which she united in the praises of the sanctuary below. No essential change has been made in the school, as to its instruction; the object we have in view is to impart that amount of instruction which will enable them to read their Bibles, and other religious books with profit; and to train them up to habits of industry and economy, with this ultimate object in view, the salvation of their souls. In the early part of the year, an arrangement was made, by which Mrs. Janvier has had the services of Golok's wife, in the instruction and care of the girls; and Mrs. Janvier has found her cares greatly lightened. As the arrangement appears to be, in every way, a good one, it is likely to be continued, for any thing we know at present. The net proceeds of the girls' labour for the last year, amount to Rs. 54. 1. 3.

Vernacular School.

This school was commenced in December last. It has generally had in attendance, from 15 to 20 scholars. Only Urdu and Persian have as yet been taught in it. A house in the city has been rented for its use, which is now one of our regular preaching places. If we can get no others to hear us, we can secure the attention of the youth in this school—and thus, with the mental culture they are receiving, they may obtain the seeds of immortal life.

Temperance.

The Mission Temperance Society, at our last report numbered ten. In August last the attention of our little church was called to this subject. A sermon in Hindustani was preached on the Sabbath; and during the following week, the Society met, when addresses in Hindustani were delivered, at which time 10 names were added to the list, and the Society resolved to meet every three months. Nearly all the members of our Christian community belong to the society. It now enrolls 22 members, including those children of the missionaries who are capable of understanding the nature of the subject. The principle is abstinence from all intoxicating drinks and drugs.

Conclusion.

Before closing the report of this station, it becomes us to acknowledge with gratitude, the kind Providence that has permitted us to labour in safety another year, while the elements of war threaten to burst over our heads. We would be admonished by the signs of the times, that we may be

incited to diligence in labour, while we live; and to pray while we labour, that the threatening storm may be averted, or overruled so as to turn out for the furtherance of the Gospel.

Appendix A.

Report of the Committee on the Christian village, for the year ending October, 1845.

Since the beginning of the year, house No. 2 has been sold to the Mission for Rs. 480 [₹240;] this being about the original cost. A small out-house had previously been appended to it. House No. 3, has been a part of the year without a tenant.

In order to make the lot more valuable, and at the same time to accommodate those living in the neighbourhood, a well has been sunk, at an expense of Rs. 259. 5. 0.

The part of the lot which is unoccupied, has been let for a term of three years, to a person, who has engaged to level the ground, so as to make it susceptible of being watered from the well. Also to enclose it with a good hedge of prickly pear; and plant all around the premises, parallel to the hedge, a row of reeds and another of trees, on condition of his paying no rent; the trees to be well watered till the lease expires. This is not to hinder us from taking any portion of the land, that may be required for building.

On the side of the lot nearest the city, an alms-house has been built, with funds contributed for that special purpose. The cost of this building was Rs. 333. 11. 6. The institution being under the superintendence of a separate committee appointed by the station, no farther account of it will be expected here.

The receipts for the year, amount to Rs. 942. 11. 6. The expenditures have been Rs. 644. 7—leaving a balance in favour of the village of Rs. 298. 4. 6.

J. NEWTON, Committee.

Appendix B.

Report of the Committee on the Asylum.

More than a year ago we had a sum of money, deposited in our hands, for the purpose of erecting a poor house. But owing to various circumstances, nothing was done towards carrying the benevolent wishes of the donor into effect, till sometime in March last. At that time a block of buildings was erected on a corner of the Christian village lot; containing six small rooms, and one large one. The latter was intended for the place of daily worship, for the inmates of the poor house, and the small rooms for their residence. Since the 29th of March there have been received into the institution 20 individuals. Of these 5 have died; 11 have been dismissed, as no longer requiring

our aid; or have left of their own accord, and 4 still remain. A much smaller number are willing to accept the proffered aid, than we had anticipated. As a general thing, only the more desperate cases, of want and disease, as yet, have come under our care. The great majority of the poor, prefer begging, as they can make more by it! Nearly the whole sum, originally given, was expended in the buildings. To meet, therefore, the current expenses of the institution, a subscription was opened in cantonments; Rs. 493. 4. in donations and a monthly subscription amounting in all to Rs. 129. were obtained. The whole amount of cash received in behalf of the institution is Rs. 602. 4. and the expenses were Rs. 492. 4. 3; leaving a balance in the treasury of Rs. 109. 15. 9. One prominent object, in this institution is to impart religious truth to those who are brought within our reach. While administering to their bodily wants, we trust we may find the avenue to their hearts open, and may be able to do good to their immortal souls.

MINUTES OF THE SYNOD OF NORTHERN INDIA.

FUTTEGHUR, November 15th, 1845.

In accordance with the resolution of the General Assembly of the Presbyterian Church in the United States of America of 1841, whereby the Presbyteries of Lodiana, Allahabad, and Furrukhabad, were organized into a Synod to be called "The Synod of Northern India," the said Synod met in the Orphan Chapel at Futteghur.

PRESENT—BISHOPS

Jesse M. Jamieson, of the Presbytery of Lodiana.

James Wilson,
John Freeman, } Of the Pby. of Allahabad.
John Wray, }

James L. Scott,
Jno. C. Rankin, } Of the Pby. of Furrukhabad.
Wm. H. McAuley, }
Gopi Nath Nundy, }

The ABSENTEES were Bishops

John Newton, }
Joseph Porter, } Of the Pby. of Lodiana.
Levi Janvier, }

Joseph Warren, }
Joseph Owen, } Of the Pby. of Allahabad.

Henry R. Wilson, }
John J. Walsh, } Of the Pby. of Furrukhabad.

The Synod was opened with a Sermon by the Rev. James Wilson, the oldest minister present, from 1st Timothy iv. 14.

After sermon, Mr. Wilson, in accordance

with the direction of the General Assembly, took the Chair, and proceeded to constitute the Synod. Mr. Jamieson was appointed to act as Clerk until officers should be chosen. An election for officers being held, resulted in the choice of James Wilson, Moderator, and James L. Scott, stated Clerk.

It was Resolved, That when we adjourn, it be to meet in the Furrukhabad Mission Chapel, at 7 o'clock this evening, and that the first part of the evening be spent in devotional exercises.

The Records of the several Presbyteries being called for, Mr. Jamieson stated, on behalf of the Lodiana Presbytery, that, owing to peculiar circumstances, the Minutes had not all been copied, and that the Stated Clerk had promised to send them to him, but that they had not yet arrived. Messrs. Jamieson and Freeman were appointed to examine the records of the Presbytery of Furrukhabad, and Messrs. Rankin and McAuley those of the Presbytery of Allahabad.

The following Resolution was adopted, viz:

Whereas, It is known to Synod that certain of its members assembled at this place in December of 1844, and took action on the subject of preparing a Translation of the Standards of our Church in the Urdu and Hindi languages; therefore, Resolved, That a Committee of two be appointed by the Moderator, to inquire into and report as to what has been done on the subject, and to recommend some plan for the accomplishment of this important object.— Messrs. Scott and Jamieson were appointed that Committee.

Resolved, That whereas two of the Presbyteries are known to have sent to the General Assembly a narrative of the state of religion within their bounds, and as nothing further could be communicated, it is deemed by the Synod unnecessary, at this time, to make any report on this subject.

Resolved, That the Lord's Supper be administered to-morrow (Sabbath) morning, in the Orphan Chapel, and that Mr. Jamieson preach the sermon and Mr. Freeman administer the ordinance.

Adjourned, with prayer.

SATURDAY, 7 o'clock P. M

The Synod met according to adjournment, and was opened with the devotional exercises previously appointed.

Gopi Nath Nundy was appointed to take part with the brethren previously chosen to conduct the communion service on to-morrow.

The Committee appointed to examine the Minutes of the Presbytery of Furrukhabad, made their report, and moved that the said records be approved as far as page 22d.

The Committee appointed to examine the

records of the Presbytery of Allahabad, moved that they be approved as far as page 33, with this exception, that the name of the Stated Clerk is not affixed to some of the Minutes. Both these reports were accepted, and the motions adopted.

The Committee appointed to inquire into what has been done on the subject of translating the Standards of our Church, reported that the Convention which met at Futtehghur, in Dec., 1844, recommended to the Presbyteries to appoint Committees of Translation, which was accordingly done; and that these Committees have made considerable progress in the work; and they recommend to Synod that the Presbyteries be instructed to continue those Committees; directing them to make over their respective portions to a Committee of Revision to be appointed by Synod, who shall revise the whole when completed, and present it, if possible, at the next meeting of Synod. This report was accepted and adopted. Messrs. J. Wilson, Rankin, Warren, and Newton were appointed the Committee of Revision.

Adjourned with prayer, to meet at 7 o'clock on Monday morning, at the Orphan Chapel.

MONDAY, 17th, 1845.

The Synod met according to adjournment, and was opened with prayer. Mr. Rankin was absent at the calling of the roll, but presently appeared, and gave his reason for absence, which was accepted.

The following resolution was adopted, viz.:

That a Committee of two be appointed to draw up a Report to be presented at the next meeting of Synod, in reference to the following and similar questions, viz.:

1st. Is the marriage relation dissolved by desertion, when the party deserting goes back to Heathenism, or Mohammedanism?

2d. When a man embraces Christianity, having previously married a plurality of wives, what is his duty in relation to them?

(1st.) Should he retain them all as his wives?

(2d.) Should he separate from all except one of them?

(3d.) In this case, should he be required to support those from whom he is separated?

(4th.) If any of those thus separated embrace Christianity, are they at liberty to be married to another man?

3d. Is it proper for a Christian to maintain as his wife a woman to whom he has been married according to Hindu or Mohammedan law, who had been previously married to another man, and divorced by him according to that law, the former husband being still alive?

Messrs. Wilson and Rankin were appointed this Committee.

Resolved, That the Presbyteries be requested

to give their view of 1 Corinthians xi. 4, with especial reference to our native preachers.

Resolved, That the Presbyteries of this Synod be requested to express an opinion as to how often our Synod should meet.

On motion, the following Resolution was adopted, viz.:

Whereas, The circumstances under which we have met are peculiar, it is deemed proper that they should be stated; they are as follows:

A meeting of Synod for this year was some time since proposed, but on account of the various changes that are taking place in our Missions, the distance by which the Presbyteries are separated, and the expense of travelling, it was deemed impracticable, and was accordingly dropped. In the providence of God, however, it so happened that it was necessary for three of the brethren of Allahabad to travel in the neighbourhood of Futtehghur. At the same time Mr. Jamieson, from the Lodiana Presbytery, was on his way to Calcutta, previous to his embarkation for America. As soon as it was ascertained that they could all meet at Futtehghur, it was determined to constitute the Synod, and thus fulfil the wishes of the General Assembly, as well as accomplish their own long cherished hopes. But inasmuch as many of the members were absent; as Mr. Jamieson could not remain for more than three days, and for other reasons, it was considered inexpedient, and indeed impossible to discuss many important topics which would have otherwise claimed the attention of the Synod.

Such being the circumstances in which we are placed, Resolved, That we now adjourn to meet in the Orphan Chapel at Futtehghur, on the second Tuesday of December, 1846; or, if two of the Presbyteries should hereafter consider this inexpedient, *whenever and wherever* a vote of the majority of the members of Synod may determine. And if such a proceeding be necessary, it shall be the duty of the present Moderator, or in his absence, of the Stated Clerk, to collect these votes, make known the result, and call the Synod.

The Stated Clerk was directed to forward a copy of the Minutes to each of the Presbyteries, and also to the General Assembly.

Adjourned, with prayer.

J. L. SCOTT,
Stated Clerk.

(A true copy.)

Futtehghur, Nov. 17th, 1845.

SAHARUNPUR: LETTER FROM THE REV.

J. R. CAMPBELL.

Native Education in India.

The Hindus, as all our readers are aware, are not a barbarous and uncivilized people; and yet their civili-

zation is far from being what is commonly understood by that term as exemplified among Christian nations. So great is the practical difference between Hindu, and indeed all heathen, civilization and that which exists in Christian, or rather in Protestant countries, that the same words hardly convey the same ideas to the mind. Take the subject of education for an example of this difference; call to mind all that is included in the expression, "Education in the United States," and compare with it the statements given below in Mr. Campbell's letter respecting Education in India.

We find this letter in the Banner of the Covenant. It is dated at Saharunpur, August 9, 1845. The first paragraph states the writer's object in his communication, and he then proceeds:

In the first place, it must be remarked, that in Hindustan, with scarcely a single exception, the *one half of the whole population*, of every class and caste, from the richest to the poorest, is effectually shut out by the sanctions of religion itself, from all participation in the benefits of education. I refer, of course, to the female sex, whose hereditary portion it is, to remain in profound ignorance of all that can elevate and expand the human mind,—of all that can refine and adorn the female character. To strengthen the laws which regulate this matter, and to render it somewhat more tolerable, a superstitious notion prevails, particularly among women themselves, that any Hindu girl who should presume to learn to read or write, must certainly become a widow soon after marriage,—an event which is looked upon (and not without reason in Hindu society) as the worst of all misfortunes. It is also considered in itself disreputable for females to learn to write, as such a knowledge would facilitate intrigues, and render its possessor like those base and disreputable characters who frequent the temples and dance before the idols.

Having thus briefly disposed of the case of the female sex, let us inquire into the provision that is made for the education of the males, and the nature of that instruction that is imparted to them. According to a strict investigation, made some time since by government, on the subject of education in the provinces of Bengal and Behar, (and from the reports on the subject I avail myself of data,) it has been ascertained that the proportion of the instructed,—including those who never advance beyond the barest rudiments of knowledge,—is a little less than six per cent. of the whole population. This leaves 94 of every 100 of the adult population to be entirely destitute of all kinds of instruction! Again, it has been found, that of the children of the school-going age,—that is, between the ages of 5 to 14 years—somewhat less than 8 out of every 100 receive any instruction whatever! From the calculations in the reports above referred to, it appears that in two provinces alone, viz., Bengal and Behar, where the census was taken,

that of the entire population of about 23 millions, somewhat less than a million and a half have received instruction of any kind, and that of six and a half millions of children at the age when they ought to be in school, only about half a million, or one in thirteen, ever acquire either school or domestic instruction, however meagre or inadequate! Who, on hearing these affecting truths, will not be astonished to learn, that in only *two* of the numerous provinces of this immense empire, more—much more real ignorance prevails than there would be if every inhabitant of the United States were utterly destitute of the very first rudiments of education.

Having made these remarks to show the *want* of education, I must now attempt to give some account of the kind and degree of education that actually *exists* in India, and which is purely indigenous.

1. I must say a word about the *native teachers* or *schoolmasters*. Teaching the common branches of education has, from time immemorial, been considered the proper duty of the Kayath, or writer caste among the Hindus; but this hereditary privilege has been invaded by other castes to some extent. Mohammedans, of course, have their own teachers. Brahmans and Gurus assume the higher duties of teaching the Sanscrit, and the religion of the Shastras, but they do not unfrequently condescend to the meaner business of teaching small schools in the vernacular. The average monthly income which these men receive for their professional services, amounts to about one dollar and a quarter. This sum is paid partly in money, and partly in food, baked and unbaked; clothes, vegetables, oil and tobacco. When the lowest menial receives almost double the amount paid to the village schoolmaster, it shows pretty clearly the value that is placed on the article of education by the Hindus. In order, however, to secure the means of subsistence, and to add a little to his scanty allowances, the teacher generally employs himself both in school hours and out of them, in copying manuscripts or almanacs, or in some mechanical employment. It cannot be expected that for emoluments so small and trifling as we have mentioned, the equivalent in mental qualifications or efforts to benefit the pupils, should be large. The men who have recourse to this occupation for a livelihood, reflect as little honour upon it as they derive advantage from it; and in most cases, their income is equal to their attainments. The amount of their efforts is merely to produce a slight mechanical effect upon the intellects of those submitted to their training, without leaving a single trace of pure moral sentiments or habits behind. On the contrary, much of what they teach is positively immoral and grossly obscene. But more of this hereafter.

2. *The Scholars.*

According to the Shastras, education should be confined to two castes, the Brahmans and the Kayaths, and in ancient times this was much more the case than in the present degenerate age. This shows that even petrified Hinduism is not perfectly immutable. At present persons of nearly all grades seem to be imperceptibly acquiring some idea of the value of that instruction which is within their reach, however humble it be. This incipient and spontaneous change will, we hope, under the smiles of a government infinitely better than they knew of in ancient times, go on, until all shall be considered eligible to the acquisition of learning of a higher grade than any that can now be offered. The Shastras, which are very minute in all such matters, prescribe, that at the age of five, on a certain month and day of the month, which is to be ascertained by a careful investigation of the child's horoscope by a Brahman,—after the performance of certain religious ceremonies by the family priest, the youth is to be sent to school to commence the specific routine of instruction. Should this step be neglected in the fifth year, it must not be attempted until the seventh or ninth or any subsequent year being an odd number. A strict compliance with these rules is considered indispensable to success, and on no account are they to be neglected by any Hindu, who seeks the happiness and improvement of his child.

3. *The School Houses.*

The village school house is quite as humble in its exterior, as the individuals it is intended to accommodate, and the amount of knowledge that is to be imparted beneath its roof. It is sometimes erected by the most wealthy man of the place, whose son is to be in attendance; sometimes at the expense of the teacher; sometimes by the teacher and the pupils conjointly, each taking a part in the labour; and sometimes by a general subscription. The walls usually in the northern provinces are made of mud, a few feet high, in the form of a shed, with a grass roof, supported in front by a few crooked posts. The floor in all cases is of earth. Sometimes a few coarse mats made of grass or cocconut leaves, are thrown down, to keep the naked hams of the pupils from the cold ground. Such are the accommodations sometimes enjoyed by the youths of Hindustan, during the period of their literary pursuits. This, which is the best kind of a school house to be met with, will cost from one dollar to five. It must be stated, however, that in a great majority of cases, there is no school house at all,—that is, there is no house built exclusively for, and appropriated to, the use of the school. Some assemble under a tree in the open air, and in the rainy season, the pupils, as many as are able, expend a few cents in

erecting, each over himself and just large enough to contain himself in a sitting posture, a small frame of bamboos covered with grass or a mat of the value of a few cents. Those who cannot afford this expense, either beg a seat beside some more favoured companion, or shift the best way they can under the shelter afforded by the spreading limb of some Banyan or Peepul tree. Schools also are often held in the verandah of a house, in the vacant corner of a grocer's shop, or under the portico of some Hindu temple or Mohammedan mosque.

4. *The Discipline of the School.*

It will readily be inferred that schools conducted beneath the shade of a tree, and under the circumstances that have just been described, and by a person, not only ignorant of the proper mode of teaching, but a great part of his time engaged in other pursuits, by which his attention is fully occupied, would not be under any proper kind of discipline. When the pupils grow weary in bawling out their lessons in unison at the top of their voice, and of bowing to beat time to the grotesque melody resulting from so many discordant notes, and find the teacher otherwise engaged, they often become tumultuous and mischievous. The master's attention being called to this state of things, he rises in his wrath, and gives vent to his excitement by an indiscriminate flagellation of the whole school, accompanied by a flood of abusive epithets, too vile to be recorded. The whole scheme of discipline pursued in these schools, may be fitly characterized as a reign of terror and confusion throughout. Fear is the grand and only motive brought to bear upon the subjects of this unmingled despotism. The law of kindness and love is unknown. Corporeal punishment is the only stimulant. The modes in which this punitive discipline is exercised, are various, and some of them may be new to those who live in refined and enlightened countries. Boys, for slight faults, are made to bend their bodies to the ground, when heavy bricks or other articles are placed on their backs and necks; and should they allow any thing to fall off during an appointed period, they receive a severe castigation with a bamboo, which the master holds over them. Some are compelled to stand on one leg until exhausted and faint from weariness; others are compelled to hang by the feet from the limb of a tree; some to measure a certain distance along the ground by marking it with the nose; some are forced to pull their own ears to an unmerciful extent; some are whipped with nettles, and however great the itching that may follow, if they attempt to gain relief by rubbing, the punishment is repeated. But it would be endless to enumerate the punishments inflicted, which are as various as men's minds are fruitful of invention.

In fact, the youth in these schools are under the unlimited control of the man whom from fancy they have been taught to dread. To propitiate his favour is their chief object, and to accomplish this, they learn to be both servile and dishonest, as those always have the best chance of escaping from his fury, who make the largest presents of rice and *dall* and other articles stolen from their homes.

5. *The nature and amount of the instruction given in Native Schools.*

During the first period in school, the child is employed in forming the letters of the alphabet on the ground with a small reed. After he has learned to form and to sound the simple letters, he proceeds to write and pronounce compound consonants—syllables formed by the union of vowels with consonants,—the most common names of persons, rivers, mountains, castes, &c. In this way his writing and reading are acquired at the same time, and his progress in each is usually in the same proportion. Indeed as there are no printed books in native schools, and very often no books at all, the pupil usually transcribes his day's lesson as the master dictates it, which is only a few words at first, and at most only a few lines, as all has to be committed to memory. After some progress has been made in writing on the ground, the pupil is next furnished with a thin board about a foot long by six inches broad, which being rubbed over with pipe clay, serves the purpose of a writing table.* The ink used is either charcoal and water, or the usual native kind, which readily washes off. Some having the writing-board painted black or red, write with chalk and water. Those still farther advanced, write on a small piece of pasteboard, prepared and polished for the purpose, from which the ink is washed off daily, and which on being again polished with a piece of glass, is ready for use, and will in this way last for months. In Bengal and South India, the leaf of the plantain or palm is used for the same purpose. After the pupil has been taught to read with some degree of fluency, which at best is not perfect—and which is performed in a sing-song and drawing manner, he commits to memory a few money tables,—learns some of the simple rules of arithmetic,—how to calculate interest and discount, and to keep plain accounts. He also learns the usual forms of letter-writing, petitions, &c. This is a brief outline of a *complete* course of instruction proposed to be taught in village schools; but few indeed of the masters are competent to teach so much, and fewer still of the pupils ever advance half the distance. There are indeed schools taught by Moham-medans where a pretty good knowledge of the Persian, and a smattering of the Arabic lan-

guages are communicated; and there are seminaries conducted by Pundits, where young Brahmans spend fifteen or twenty years in the study of the Sanscrit—the most difficult of languages, yet the amount of information imparted in their higher institutions, as to all practical purposes, is but little, if any, beyond that which may be acquired in the common village schools. In those schools of what may here be called the learned languages, the sum and substance of all that is taught is fable and fiction; love stories between men and fairies, gods and goddesses, and grossly obscene descriptions, which not only pollute the minds of youth, but which are presented as models for their imitation.

The spirit of revenge and enmity, and selfishness and covetousness, and all kinds of carnal and corrupt indulgences, are not only sanctioned, but inculcated. When such productions as these, and none but these, constitute the intellectual and moral provision made for the minds of youth, what other fruit can be expected than that which meets us on every view we take of the Hindu character. Here none are ever taught to seek their own happiness and improvement in the exercise of benevolent feelings, and the performance of acts of love and mercy towards others; and hence the contracted views and narrow shrivelled selfishness so manifest among this people. The following is a specimen of the maxims which they treasure up in their memories from infancy, and which form the ruling principles of their lives:—"A man should be kind and liberal to some enemy, that he may, by his assistance, be able to kill another enemy, just as he would pick out the thorn in his foot by means of another thorn." "You should always preserve your personal welfare even at the sacrifice of your wife." "A wife is requisite for the purpose of having a son,—a son for the purpose of offering funeral cakes,—a friend for assistance in time of need, but wealth is requisite for all purposes." Others that are too gross for me to write, or for you to read, I omit. A native Christian lately having been requested to give a translation of some of those poetic maxims which he was taught by his Guru in infancy, and at the schools where he attended, did so, after much hesitation; but as he wished that the waters of forgetfulness might forever wash away from the tablet of his memory such grossly obscene ideas as had been impressed there in youth, he begged that a duty so painful to his moral feelings might not again be imposed upon him. Of course, his request was complied with, and the abominable verses he had translated were suppressed and destroyed.

Such, my dear friend, is the state of indigenous instruction in India,—such is the moral atmosphere which, on entering school, every Hindu youth begins to breathe. But the half of the evils of the system of education could

* See Luke i. 23.

not be told in such a communication as this. You will imagine what must be the effect of such a system on the minds and hearts of these dark and depraved people, and what upon their moral character. One who is acquainted with all the corrupt influences that are at work throughout the whole system, could hardly express a regret that so large a number of the people are uneducated, were it not for the experience he has also, that these evil influences are not confined to the educated, but that they flow in an all-pervading current through every vein and artery of the social community. With regard to the system of education which prevails here, however, it may be said with truth, that it is one which not only cramps but enslaves and corrupts the mind, but from its streams of moral pollution issue, sufficient to desolate and destroy every vestige of moral character that might be supposed to linger on pagan soil. It would not be so painful to the eye of a Christian, to behold a moral waste of absolute ignorance, barren of every thing useful and ornamental, as to gaze upon a region prolific of all that is baneful and deadly. Unlike some of your common schools, where attempts have been too successfully made by Catholics and infidels, to separate religion from science, and to throw the Bible out of doors,—the Hindus never divorce their religion from the business of common life; and hence instruction, more or less, in all the peculiarities of their own mythology is imparted in every school, and at every stage of the pupil's progress. Their system of religion is so full of the marvellous, and at the same time so level to the natural ideas of the human mind,—rendered so tangible by images and shows, and mechanical forms and trifling rites, as to make vivid and lasting impressions on the senses, and to captivate the heart. By this system, the glorious Creator is practically changed into images of corruptible

men, and to birds and four-footed beasts and creeping things;—His truth is changed into a lie, and His worship defiled by rites and practices odious and abominable in the sight of His infinite purity. In these mysteries of iniquity the youth are early initiated. By the licentious examples of their gods, they obtain a boundless license to indulge in all kinds of vice and crime; and by their wanton dances before their idols, and their filthy songs; and their every day indelicate and indecent language, their corrupt feelings and passions are inflamed, and every remnant of shame totally obliterated. From a picture so dark as this we are disposed to turn away in disgust; but this the Christian cannot do, who feels for his fellow men, however deep, they may be sunk in ignorance and sin, and who properly recognizes the obligations laid upon him by his redeeming Saviour to evangelize and teach *all* nations. However disagreeable and difficult the task, in itself, may be, he is bound to attempt it in dependance on *Him* who has given the command; and he ought to labour with the full assurance that in answer to prayer, and in the fulfilment of his own promises, the Saviour will enlighten these dark regions,—and bring "all heathen lands and kingly thrones" into full subjection to his mediatorial sway. It is plain from this brief sketch, that with the exception of the mission schools that have been established and conducted with energy—but which are still "few and far between," the work of native education on Christian principles, has yet to be commenced. The field for benevolent and Christian effort here is immense,—and it stands wide open for immediate cultivation. Oh, that the Christian Church would arise, at once, to the work of India's evangelization, with a zeal and energy which the cause demands, and the Saviour requires.

As ever, yours, in Christian bonds,
J. R. CAMPBELL.

Miscellaneous.

STATE OF THE JEWS IN PERSIA.

I will now give you some particulars relative to the state of oppression in which our Jewish brethren are kept by the Moslems, which I learned from the mullahs.

I. They have not justice rendered unto them. Any Gentile can inflict upon them any punishment he may choose, with the greatest impunity.

II. They dare not dress themselves respectably, else they would be suspected of being rich, and would consequently be plundered.

III. If they possess anything of value, the Moslems are sure to seize it.

IV. It is dangerous for a Jew to go out on Friday, that being one of the Moslems' sacred days.

V. When it rains, they are subject to great annoyances if they go out, as they may splash a Moslem, and so pollute him.

VI. Whenever a Moslem charges them with a crime, the whole town is sure to believe it, and they are ready to massacre them all. Last year some pilgrims from Mesjid Ali spread a

report that the Jews in Bagdad, aided by the Turks, had effected some mischief. The whole town was immediately in an uproar. The Moslems cried, "The Jews are our enemies, and must be destroyed." And it was only by the payment of a large sum of money that they escaped from destruction.

Their position in Hamadan is indeed painful, and the marks of oppression are visible in every countenance. In Bagdad, the Jews are fine, noble-looking men, and walk with all the gravity and independence imaginable; here, they go about with their heads bowed down, their countenances pale and emaciated; and their cringing slavish appearance and demeanour, stamp them all with the badge of oppression. Let the sceptic and the infidel see Israel in these regions, and the scales of ignorance and delusion, one would imagine, must fall from his eyes, and he would be compelled to confess that Moses was a prophet indeed, and that the prophecies are not the productions of a speculative head, but of an inspired pen. The curses are indeed terribly fulfilled here. In Hamadan there are thirty Jewish families who came from Khorassan, where they were so fiercely persecuted a few years since, that they were glad to escape on any terms; some fled to the adjacent countries, others saved themselves by professing Islamism. Such is the condition of the Jews in Persia.

London Jewish Intelligence, Dec. 1845.

THE JEWS IN MOROCCO.

We cannot compare the present with the history of the past, without being astonished at the great change which has taken place in the feelings and opinions of all classes of men respecting God's ancient people, without marveling at the interest taken in their state and prospects. . . .

But what does this widely spreading interest respecting the Jews betoken? The rich and the poor, the statesman and the private Christian, "think upon the stones of Zion, and it pitieth them to see her in the dust." Is not this a sign that "the time to favour Zion, the set time is come;" when the Lord their God will restore them to his favour, and fulfil to believing and obedient Israel his gracious promises, and effect so wondrous a change that men shall call them "The Holy people, the Redeemed of the Lord," and Zion, "Sought out, a city not forsaken."*

An instance of the interest respecting Jews, to which we have referred, is afforded by the publication of an interesting little work entitled, "An Appeal in behalf of the Jewish Nation," by E. L. Mitford, Esq. The author was "for

upwards of five years connected with Mogadore, and other parts of the dominions of Morocco, and had thus an opportunity of becoming intimately acquainted with the state of the very large section of the Jewish people who are spread through its various towns." The object of his publication is to show the "advantages which England would derive from the re-establishment of the Jews in Palestine, under British protection." We have referred to the work for two purposes, one as affording an instance of the growing attention paid to the state and prospect of the Jews; the other to extract from it a deeply interesting and affecting narrative of a daughter of Israel, who chose death rather than deny her own—her fathers' God.

Of the Jews of Morocco, Mr. Mitford says :

"They are a very fine race, and are partly the descendants of those Jews who were banished by the Christian rulers of Europe from their several dominions, and forced to take refuge in the adjacent Mohammedan countries, where they enjoyed at least a precarious protection, preferable to the state of outlawry, in which they only possessed their lives in fear and trembling in Christian Europe.

"It were needless to enter into the details of the atrocities practised towards this unprotected nation in Spain and other countries of Europe, for so many centuries; but it is not foreign to the subject to remark, in the way of warning, that the decline and downfall to its present state of anarchy of the Spanish nation is easily and naturally traced, being mainly attributable (second only to the just retribution of Providence) to the persecution and banishment from her soil of this wealthy, intelligent, industrious, and unoffending race.

"One of the most horrible means of oppression which is brought to bear on this condemned race, but of which fortunately the instances are comparatively few, arises primarily from the contempt with which they are regarded; their evidence being esteemed utterly worthless, before the tribunal of the *cadi* against a Moslem, while the evidence of two Moslem witnesses (though often false) is sufficient to convict a Jew, and subject him to the penalty of the grossest crimes. It will easily be perceived how this unlimited power can be applied to the purposes of avarice, sensuality, and religious bigotry, when taken in connexion with the fact, that nothing more is required to make a Jew or Christian a Mohammedan by their law, than the deposition of two witnesses to the simple circumstance of their having pronounced the words, "There is no God but God, and Mohammed is the apostle of God." Against this testimony the protestations of the Jew are vain, and the penalty of recantation is burning at the stake. Although the instances, as I before mentioned, are few, this is too great a power not to be much too frequently used for

* Isaiah lxii. 12.

the worst purposes; sometimes the threat is sufficient to gain the proposed end, but if that fails, false witnesses are employed, when the victim, who is generally wealthy, purchases his life at a ruinous price, and the circumstance is hushed up; or if poor, which is seldom, he is obliged to conform to his new faith, hated by his own people, and despised and always suspected by his adopted brethren.

"Some cases are, however, attended by circumstances of a graver nature, and have a more tragical ending; one of them I will narrate, which took place while I was in that country, and with which I was therefore well acquainted. The individual sufferer was an interesting young Jewess of respectable family, residing at Tanger, and much is it to be regretted that our Consul-general had not influence, or if he did possess any, that he did not exert it to avert the horrid catastrophe. This young creature was summoned before the tribunal of the *cadi* by two Moors, who deposed to her having pronounced their confession of faith. This, however, she utterly denied, but in vain, and the *cadi* had no alternative, even had he possessed the inclination, but to decree her conformity to Islamism on pain of death.

"I was never able to obtain correct information as to whether the witnesses were actuated by sinister motives, or whether the poor girl really did repeat the fatal words in jest. There is, doubtless, much friendly intercourse existing between the Jews and the better disposed Moors, in which gossip and jesting are sometimes carried beyond the verge of safety, considering the relative position of the parties. Again, in a language like the Arabic, in which the name of God so constantly occurs, there are many ejaculations repeatedly uttered by the Jews which approach very near to this formula, and might, therefore, be mistaken for it. Be this as it may, the affair was of too serious a nature to be passed over lightly by the Jewish community, who deserve the credit of uniting for mutual protection, where their national and religious integrity are concerned, and consequently, every exertion was made, but unsuccessfully, by influence and money, to crush it in the bud. It had, however, become too public not to reach the ears of *Mulia Abderaahman*, to whose decision it was therefore referred, and the parties repaired to Fez for the purpose.

"Whatever might have influenced her accusers, there could be no doubt of the motive of the Sultan in enforcing the decree, which was, to obtain another plaything for his harem; in fact, so well known was his character in this respect, that from the moment of her being ordered to his presence, no one expected any other result—for few possibly imagined, nor did the Sultan himself, that she would have courage to brave the alternative rather than abandon

the faith of her fathers. Such, however, was the case. She was first sent to the Serail, where every means were employed to shake her constancy; threats, blandishments, and the most brilliant promises were tried by turns, and were equally unsuccessful. Even her relations were allowed to see her, to endeavour by their persuasions to divert her from her resolution; but with a firmness which against such assaults could have been the effect only of the deepest conviction, this young and noble creature held fast her integrity, and calmly chose a horrible though honourable death, rather than the enjoyment of an ignominious existence of shame and infamy.

"The Jews came forward with offers of immense sums of money to save her, but her fate was irrevocably decided, and the only mercy the baffled tyrant could afford his young and innocent victim was, to allow of her being beheaded instead of being burnt alive. I had an account of the closing scene from an eye-witness, who was one of the guards at the execution, and although, as a body, there is nowhere a more dissolute set of irregular soldiery than the Morocco Moors, yet he confessed to me that many of his vice-hardened companions could not restrain their tears, and that he himself could not look with dry eyes on a sight of such cold-blooded atrocity.

"This beautiful young creature was led out to where a pile ready for firing had been raised for her last couch; her long dark hair flowing disheveled over her shoulders, she looked around in vain for a heart and hand that could succour, though so many eyes pitied her: for the last time she was offered—with the executioner and pyre in all their terror before her—her life, on condition of being false to her God; she only asked for a few minutes for prayer, after which her throat was cut by the executioner, according to the barbarous custom of the country, and her body consumed on the fire!

"Fellow-countrymen! this is no Moorish romance, strained out of a heated imagination, to gratify the morbid taste of the fancy-cloyed novel reader;—there is here no painting or exaggeration to excite false sympathy, but a simple tale of naked, unvarnished, thrilling truth; and I appeal to you whether such things ought to be in the present age—I appeal to you whether such things ought to be allowed in a country where British influence can be brought to bear in the most remote manner; how much more in a country close to our shores, and where it ought to be paramount! 'We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.'"

Ibid.

ALEPPO: INTERCOURSE WITH
JEWS.

I take up the chain of occurrences since my last letter to you. In conversation with a Jew on the fifty-third chapter of Isaiah, he freely admitted that it was descriptive of the sufferings of the Messiah, but not of the Son of David, adding, that neither he nor the suffering Messiah, the son of Joseph, had yet come. I referred him to the weeks of Daniel; he fully agreed with me as to the calculation of the weeks of years, and its application to the destruction of Jerusalem, but regarding the Messiah, he said, it was mysterious. Perceiving his disinclination to have the subject pressed upon him, I turned, as if to ask a question for information, to Zechariah xiii. 7, and inquired what was the meaning of the word *AMITHI*? he said, "an equal, like two neighbours." I said, "then this man must be God's equal;" at which he recoiled with strong emotion. I pointed out to him that God himself was the speaker. This he did not at first consider, but perceiving the difficulty, he closed the book and laid it down. I took up the New Testament and asked him to read Matthew xxvi. 31, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Though at first reluctant to open the New Testament, he now read the entire account of the crucifixion and resurrection of Christ. I inquired what he thought was the cause of the destruction of Jerusalem and the dispersion of his nation. He said, he supposed it was their sin. I told him he had just read an account of their particular sin, and then pointed to the passage, "His blood be upon us and on our children." He looked thoughtful, but made no reply.

I met a Jew in the street, to whom I had given a New Testament; he said, "he had read it with much interest, but that he was at a loss to understand why, if the Messiah had already come, he had gone away again." I showed him that the Messiah would come again in glory.

A Jew called to tell me that he had been ill, and that while confined to his house he had thought much on the subject of the Messiah, had read the New Testament carefully, and now felt fully convinced that Jesus was the Messiah. I read the first chapter of St. John's Gospel with him; he said he believed the Word to be the Son of God, and that he took a human body, but concerning his death he was

much perplexed; he had always considered that Messiah could not die, therefore he concluded that Jesus only seemed to die, but returned to heaven. I asked him if the sacrificial Lamb only seemed to die, whether there would be any sacrifice, he acknowledged that there would not. I said that the application from the type to the antitype was plain. I had some reason to fear that his judgment was enlightened, rather than that his heart was changed. And turning to the third chapter of St. John, endeavoured to shew him the necessity of a change of heart. In the third verse, "Born again," or from above, is rendered in Hebrew *IVLD MHDSH* born anew. This, he said, must be wrong, for Solomon had said that there was nothing new under the sun. I told him this new birth was from above, effected by the Spirit of God, and was not earthly at all. He appeared much pleased with this, as a loop-hole by which to escape from the difficulty.

This is one case among many which shows the tendency there is to lay hold on knotty points, while plain truths of great importance are passed over. It appears to be a trait in the unenlightened Jewish mind, which they have never lost since our Lord applied to them the proverb of "Straining at a gnat and swallowing a camel," and charged them with tithing mint and cummin, and omitting the weightier matters of the law.

A Jew visited me, pretending to be an inquirer on the subject of the Messiah. I asked him, that supposing the Messiah had not come, where should he be born? He said, he considered Damascus the most likely place, as it was the finest city in the country, and had the most respectable Jewish population. I told him to open his Hebrew Bible, and to read Micah v. 1, from which he would see that Bethlehem was the place. Of this he appeared to be at once convinced, adding, with mingled surprise and perplexity, "But Bethlehem, is a poor village and contains no Jews at all!" I replied, that the inference was plain, that the Messiah must have already come. He said it was very puzzling, particularly when it was recollected how repeatedly the rabbis had fixed the time, which had as often gone by. We had a long conversation on the subject, and on parting he requested a New Testament, which I gave the more readily as he did not ask for a Bible, because he had one already.—*Ibid*: Jan. 1846.

Mission House: New-York, April, 1846.

RECENT INTELLIGENCE.

INDIA MISSIONS.—Letters have been received from several of the India stations, dated to the 20th of November last, from which we glean the following notices:—The Rev. J. Newton has been appointed by the Lodiana Mission to occupy the station at Sabathu. The Rev. J. R. Campbell had been quite ill, but was restored to his usual health. Mrs. Campbell also had been seriously ill, and was still so unwell as to require a residence of some months in the hills. Both Mr. and Mrs. C. were able to reach the hills in a short time from their station at Saharunpur, and this seemed to be the means of arresting their disease, and probably of saving their lives. The Rev. J. M. Jamieson and Mrs. Craig, with their children, were on their journey to Calcutta, to return to this country; as also the Rev. H. R. Wilson and family. We regret to learn that Mrs. W. had suffered greatly from the excitement of leaving her station, and had been seriously ill on the river. At Lodiana, it was proposed considerably to enlarge the operations of the press; and the brethren of that mission are anxious to form a station at Ambala as soon as possible, and call loudly for another labourer to assist Mr. Campbell at Saharunpur.

The Minutes of the Synod of North India our readers will find on a preceding page. This is a document which we may believe will possess a high value in the history of the Church in India, to be written in future days. It will be read now with deep interest.

CHINA MISSION.—The Rev. H. A. Brown, writing from Amoy on the 17th of November last, after referring to changes in the missionary circle at Amoy, by deaths and removals, adds: "But we are not left in darkness. Two old men are waiting to be received into the church, and soon we hope to have them with us as the first fruits of Amoy to Christ. Others are

interested listeners to the truth. Our teacher is in an interesting state of mind . . . The late deaths and separations have much affected him. He is a ready and beautiful speaker, and now seems to take great delight in speaking to others of the Gospel." From Ningpo we have letters dated to the 15th of October. The Rev. R. Q. Way gives a good account of a small school which had been opened for Chinese boys, and was attended by fourteen scholars of much promise. It was expected that others would be admitted to enjoy its advantages.

We are gratified to mention the arrival of Dr. J. C. Hepburn and family in the ship Panama at this port, on the 16th ult. Mrs. Hepburn, though still very feeble, has derived much benefit from the voyage.

AFRICAN MISSION.—A letter from the Rev. J. Eden, of December 20, contains no news of special interest connected with the mission, but gives some distressing accounts of the poor slaves found on the *American* vessel captured by the U. S. ship Yorktown. There were 900 slaves on board, and nearly 200 had died after the slaver was taken, besides others at the time of their landing at Monrovia. The particulars of this capture have appeared in the newspapers. No punishment would seem too severe for the citizens of a Christian country who could engage in this horrible traffic.

CHOCTAW ACADEMY.

Our readers have already seen accounts of Spencer Academy. This is an institution supported chiefly by the Choctaws themselves, in which about one hundred boys and young men, as full boarders, receive a superior education. It has been placed under the care of the Board by the Legislative Council of the Choctaw nation; and it gives us pleasure to state that the

Rev. James B. Ramsay has been appointed Superintendent, and will proceed without delay to this important station. Mr. Ramsay is a member of the Second Presbytery of New-York, and has resigned the charge of an affectionate people at West Farms, under a sense of duty, to enter upon this new post. We commend him to the confidence and the prayers of the people of God.

EUROPEAN PROTESTANT MISSIONS.

Instead of the tabular view of European Protestant Missions that we have sometimes given in the January number of the Chronicle, we insert the following statistics, collected chiefly from the Annual Reports of 1845. They may be useful for reference, and in connection with the Table on p. 5 of the present volume, they will furnish a general idea of what the Protestant Church is doing to spread the Gospel among pagan nations.

The WESLEYAN METHODIST MISSIONARY SOCIETY reports 19 missionaries,* 16 assistant missionaries, 17 catechists, 1157 church members, and 3891† scholars in South India and Ceylon; 23 missionaries, 4 assistant missionaries, 36 catechists, 10,622 church members, and 5905‡ scholars, in New Zealand, the Friendly, and the Feejee Islands; 31 missionaries, 6 assistant missionaries, 32 catechists, 3010 church members, and 3751 scholars, in South Africa; 13 missionaries, 12 catechists, 4277 church members, and 2136 scholars in Western Africa; and 82 missionaries, 5 assistant missionaries, 4 catechists, 57,153 church members, and 9500 scholars in the West Indies, Bahamas, and Hayti.

The BAPTIST MISSIONARY SOCIETY reports 38 missionaries, 71 native preachers, 1244 church members, and 1753 scholars in Ceylon and North India; 5 missionaries, 3 assistant missionaries, 80 church members, and 60 scholars in West Africa; 39 missionaries, 36,627 church members, and 5560 scholars in the West Indies, Bahamas, and Honduras.

The CHURCH MISSIONARY SOCIETY reports 16 missionaries, 4 assistant missionaries, 7 native preachers, 1560 communicants, and 4932 scholars in West Africa; 5 missionaries, 2 assistant missionaries, and 831 scholars in countries near the Mediterranean; 67 missionaries, 10 assistant missionaries, 8 native preachers, 3203 communicants, 13,320 scholars in North, West, and South India and Ceylon; 2 missionaries in China; 17 missionaries, 14 assistant missionaries, 3333 communicants and 15,461 scholars in Switzerland; 5 missionaries, 2 assistant missionaries, 570 communicants, and 1151 scholars in the West Indies; and 4 missionaries, 2 assistant missionaries, 457 communicants, and 524 scholars

amongst Indian tribes in the British American territories.

The GOSPEL PROPAGATION SOCIETY, (Episcopal,) has 38 missionaries in North, West and South India and Ceylon; one missionary in South Africa; and one in Kurdistan. The returns of communicants in connection with the India Missions of this Society, we have not met with, but the number is quite large—probably several thousands.

The LONDON MISSIONARY SOCIETY's report of last year has not been received. The returns of the year before last were as follows:—36 missionaries, 4 assistant missionaries, 2645 communicants, and 5673 scholars in the Georgian, Society, Harvey, and Samoa or Navigators' Islands; 54 missionaries, 3 assistant missionaries, 593 communicants, and 7942 scholars in North, West, and South India; 6 missionaries, and 3 assistant missionaries in China; 36 missionaries, 5 assistant missionaries, 3794 communicants, and 4199 scholars in South Africa; and 25 missionaries, 9 assistant missionaries, 2519 communicants, and 3646 scholars in the West Indies and Demarara. The returns of communicants in the South Sea Island Missions are very defective. We have seen a statement, making the number of communicants on the Samoan Islands alone to be 5000.

The FREE CHURCH OF SCOTLAND has 15 missionaries in North, West and South India, and about 4000 scholars; 5 missionaries, 1 assistant missionary, 5 native assistants, and 52 church members in South Africa; missionaries and a number of converts and scholars among the Jews.

The IRISH PRESBYTERIAN CHURCH had 5 missionaries in western part of India by the returns of last year; we have not seen any later accounts of the mission.

The GLASGOW AFRICAN MISSIONARY SOCIETY has 3 missionaries, 6 native assistants, 57 communicants, and 90 scholars in South Africa.

The SCOTTISH MISSIONARY SOCIETY has 7 missionaries and 13 assistant missionaries, 2011 communicants, and 1134 scholars in the West Indies.

The LONDON SOCIETY (Episcopal) for promoting Christianity among the Jews, has 26 clergymen, and 41 laymen in its service, of whom 40 are converted Jews. The stations of these labourers are in England, on the Continent of Europe, and in the Mediterranean.

The GERMAN MISSION among the South India Marattas, connected with the Missionary Institution at Basle, in Switzerland, reports 22 missionaries, and nearly 2000 scholars.

The SOCIETY OF EVANGELICAL MISSIONS, at Paris, reports 11 missionaries, 3 assistant missionaries, 436 church members, and 686 scholars in South Africa.

The NETHERLANDS MISSIONARY SOCIETY has stations on several Islands of the Chinese Archipelago, but we have received no definite accounts of them. In Timos, Celebes, and other islands, 7157 scholars, in connection with the Missions of this Society, are reported in the Missionary Register of last year.

* By "Missionaries" is meant "Ministers of the Gospel."

† Returns defective. ‡ Ibid.

The UNITED BRETHREN, according to the Missionary Register of last year, has 29 'brethren' (we suppose that laymen are included in this title) in Greenland and Labrador, and 1121 communicants; 6 brethren among the North American Indians, and 104 communicants; 149 brethren in the West Indies and Surinam, and 33,058 communicants; and 23 brethren in South Africa, and 1229 communicants.

PROGRESS OF THE MISSIONARY WORK.

The number of Missionaries amongst the Heathen, Mohammedans and Jews, from the Protestant Churches, as appears from the statistics in the preceding article, and from the table on page 5 of the present volume, is 1179; and of communicants, about 205,000. The actual numbers of both are greater, as the returns are not complete.

In 1839, the number of Missionaries was stated at 886; of communicants, about 101,000. See Missionary Chronicle of April, 1839, p. 124.

After making every allowance for the defective character of the returns in both years, it is apparent that the number of Protestant Missionaries has been greatly increased in the last six years, and the number of communicants still more largely. These are very satisfactory proofs that the work of Christian Missions is making progress among the nations.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1846.

<i>SYNOD OF ALBANY. Pby. of Troy.</i>	
1st United Presb. Cong, Cambridge, N	\$10 00
<i>Pby. of Albany.</i>	
Northampton ch. 7 00; Albany 2d ch. la. soc. to con. G C TREADWELL and J. WINN l. m's, 100 00	107 00
<i>Pby. of Columbia.</i>	
Windham 2d ch,	12 00
<i>SYNOD OF BUFFALO. Pby. of Steuben.</i>	
Bath ch, sab. sch. miss. soc.	5 00
<i>Pby. of Wyoming.</i>	
Wyoming 1st ch, a few individs. for printing in China	9 00
<i>SYNOD OF EW YORK. Pby. of Hudson.</i>	
Scotchtown ch, an. coll. 107 00; Cochocton ch, mo. con. 5 50	112 50
<i>Pby. of Bedford.</i>	
Whiteplains ch, Mrs Earle's miss. box in sab. sch, 3 00; Bedford ch, fem. miss. soc. 26 00; mo. con. 8 43	37 43
<i>Pby. of Long Island.</i>	
Hempstead ch,	26 71
<i>Pby. of New York.</i>	
N Y 1st ch, mo. con. 90 00; ch. on 42d st. mo. con. 5 02; Brooklyn 1st mo. con. 12 13; Brick ch, mo. con. 4 75; Duane st. ch, mo. con. 18 22; add'l. 'a member,' 20 00; Wal-laboth ch, mo. con. 4 75; Thompsonville ch, an. coll. 59 37; Tariffville ch, 14 56; Jersey City ch, mo. con. 44 00; Madison av. ch, mo. con. 4 31	277 11
<i>2d Pby. of New York.</i>	
Canal st. ch, mo. con. 12 87; Scotch ch, Wm. Wallace, 25 00; R L & A Stewart, 500 00; Delhi ch, 13 00	550 87
<i>SYNOD OF NEW-JERSEY. Pby. of Elizabethtown.</i>	
Rahway 1st ch, y. lad. for. miss. soc. 26 00; Liberty Corner ch, 25 00	51 00
<i>Pby. of New Brunswick.</i>	
Shrewsbury ch, 5 00; N. Brunswick 1st ch mo. con. 31 56; Princeton ch, 100 00	136 56
<i>Pby. of West Jersey.</i>	
Bridgetown ch, mo. con.	165 00
<i>Pby. of Newton.</i>	
Belvidere ch,	100 00
<i>Pby. of Susquehanna.</i>	
Athens ch, 3 88; Troy ch, 3 00; Wyalusing ch, 10 00; Warren ch, 1 81; Wysox ch, 4 00; Welsh ch, 2 00; Towanda ch, 5 43	30 12
<i>SYNOD OF PHILA. Pby. of Phila.</i>	
Phila. Central ch, inf. sab. sch. to educate children, care of Mr Wray	72 00
<i>Pby. of Donegal.</i>	
Donegal ch, 3 50; do. 24 00	27 50
<i>Pby. of Baltimore.</i>	
Frederick ch, 17 20; Alexandria, D. C. 1st ch, Mrs H Smith for the mission among the Indians, 5 00; Washington F. st. ch, youths' miss. soc. 26 63	48 83
<i>Pby. of Carlisle.</i>	
Bloomfield, Landisburg, and Buffalo chs,	39 00
<i>Pby. of Northumberland.</i>	
Bloomsburg ch, bal. for 1845, 16 75; Miss M J Cathcart, 50 cts.; Warrior Run ch, 43 00; Williamsport ch, 13 00	73 25
<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>	
Union ch, 25 00; Salem ch, 22 00	47 00
<i>Pby. of Redstone.</i>	
Rehoboth ch, 17 35; George cr. ch, 7 00; Round Hill ch, in part, 15 00; Uniontown ch, lad. sew. soc. to con. Rev. G. OWEN l. m, 30 00; Dunlap's cr. ch, 7 00; Fairmount ch, 5 00; Sewickley ch, 12 14	93 49
<i>Pby. of Ohio.</i>	
Sharon ch, 14 00; Chartiers, 21 70; Bristol ch, 5 00; Pittsburg, 1st ch, sab. sch. for sup. of Rev A P Happer, 30 00; A Laughlin, 25 00; Valley ch, 10 37	106 07
<i>Pby. of Allegheny.</i>	
Butler ch, 55 00; Slate Lick ch, 17 00	72 00
<i>Pby. of Beaver.</i>	
Beaver Fall's ch, 19 00; fem. miss. soc. 14 23; Newcastle ch, 10 00; Beaver ch, 13 10	56 33
<i>SYNOD OF WHEELING. Pby. of Washington.</i>	
West Liberty ch, 9 00; West Alexander ch, 62 00	71 00
<i>Pby. of Steubenville.</i>	
Wellsville ch,	30 06
<i>Pby. of St Clairsville.</i>	
Morrison, Belmont co. O. miss. sew. soc.	10 00
<i>Pby. of New Lisbon.</i>	
New Salem ch, 7 97; Long Run ch, 11 02	18 99
<i>SYNOD OF OHIO. Pby. of Coshocton.</i>	
Coshocton co. O, 'J C,' proceeds of a tithe of his wheat	11 00
<i>SYNOD OF CINCINNATI. Pby. of Cincinnati.</i>	
Pleasant Ridge ch, 5 00; Cincinnati 4th ch, 75 cts.; Walnut Hills, 3 75; Springfield, 21 50; Mill cr. fem. miss. soc. 10 00; Cincinnati 1st ch, 172 48; Sab. sch. miss. soc. half y's coll.	

40 10; proceeds of miss. sale, 80 30; Mount Carmel ch, 9 00	342 88	SYNOD OF N. CAROLINA. <i>Pby. of Fayetteville.</i>	Wilmington ch, mo. con. 64 49; Fayetteville ch, au. coll. 33 20; mo. con. 30 15	127 84
SYNOD OF INDIANA. <i>Pby. of Vincennes.</i>				
Carlisle ch,	10 00			
<i>Pby. of Indianapolis.</i>		SYNOD OF W. TENN. <i>Pby. of N. Alabama.</i>		
Knightstown ch, 7 00; Hopewell ch, 21 00	23 00	Florence ch, 123 50; sab. sch. to ed. Joseph Bigger, in addl. to 24 88 in July, 40 00		163 50
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>		<i>Pby. of Western District.</i>		
Petersburg, Ill, I. Allen, 10 00; Jacksonville ch, 105 19	115 19	Memphis 1st ch, 100 00; Memphis 2d ch, quar. sub. to B. F. M. 20 00; chil. of sab. sch. to sup. miss. schs. among Creeks, 10 00		130 00
<i>Pby. of Iowa.</i>		5 00		
Bloomington ch,	5 00	SYNOD OF S. C. AND GA. <i>Pby. of Hopewell.</i>		
SYNOD OF MISSOURI. <i>Pby. of Missouri.</i>		Lincolntown, Ga. Rev. Jno. C Baldwin to ed. Holasi, 8 50; Macon ch, au. coll. 240 35		248 85
Saline benev. soc. 13 45; Rocheport ch, 2 85; Round Prairie ch, 50 cts.	16 80	<i>Pby. of Tuscaloosa.</i>		
<i>Pby. of St. Louis.</i>		Tuscaloosa ch,		51 09
Bonhomme ch, 5 22; St. Charles' ch, 10 00; St. Louis, 2d ch, 191 69; St. Louis 4th ch, 40 25	247 16	<i>Pby. of E. Alabama.</i>		
<i>Pby. of Palmyra.</i>		Montgomery ch, 39 40; 'a friend,' 5 00		44 40
Waverley ch, 3 50; Hannibal ch, 'a friend to Missions,' 5 00	8 50	SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>		
<i>Pby. of Potosi.</i>		Jackson ch, 34 65; Vicksburg, Mr. Hawley's don. 1 00		35 65
Bellevue ch,	1 00	<i>Pby. of Louisiana.</i>		
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		Lafayette ch, 47 10; New Orleans 2d ch, 57 00		104 10
Louisville 1st ch, 25 60; Louisville 3d ch, 9 80; Louisville 2d ch, S Forde, don. 6 00; Mulberry ch, 29 90; Plum Creek ch, 31 20; Newcastle ch, mo. coll. 27 10; Shiloh & Olivet chs, 35 25; Rev. W. W. Hill, Louisville, don. 10 00	174 85	SYNOD OF REFORMED PRESBYTERIAN CHURCH.		
<i>Pby. of Transylvania.</i>		Phila. 1st Ref. Presb. ch. juv. for. miss. soc. for sup. of Orphan sch. at Saharunpur		325 00
Munfordville ch,	10 00	LEGACIES.		
<i>Pby. of West Lexington.</i>		Winnsboro', S. C. late Hon. David Reed Evans, 4200 00; Terre Haute, late Wm. S. Craft, 5 00; late Mrs. Margaret Brice, Pa. 300 00; Allegheny co. Pa. late Jno. Cowan, in part, 180 00		4685 00
Nicholasville ch, au. coll. 38 33; mo. coll. 11 62; Versailles ch, mo. coll. 8 80	58 80	MISCELLANEOUS.		
<i>Pby. of Ebenezer.</i>		N Y, 'a friend, to purchase books of Am. Bd. of Pub. for Spencer Academy, 98 00; Seneca Falls, N Y, Stephen A. Easton, 10 00; Macomb, Mich, J. H. Butterfield, don. 2 50; Bradford Springs, S. C. Miss M. Hart, 1 50		112 00
Sharon & Augusta chs, 17 00; Covington 1st ch, mo. coll. 16 45; ladies miss. sew. soc. 5 00; sab. sch 10 00	48 45	Total,		\$9781 57
SYNOD OF VA. <i>Pby. of Winchester.</i>		Note, 31 00 credited to Zanesville ch, in Nov. 1845, to con. J. C. BROWN l. m. should have been from Buffalo & Salt Creek chs. to con. Rev. Moses M. BROWN l. m.		
Winchester ch, coll. for 1845, 139 20; mo. con. 13 05; little girls sup. of Rev. H. A. Brown, 1 00	153 25	<i>Donations in clothing, &c.</i>		
<i>Pby. of W. Hanover.</i>		Pleasant Prairic ch, Ill. ladies, 1 box clothing for Iowa Mission, valued at		20 00
Hanover ch,	8 13			
<i>Pby. of E. Hanover.</i>				
Richmond 1st ch, addl. colls. 13 62; mo. con. 7 64; Nottoway ch, 103 00	124 26			

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

APRIL, 1846.

No. 4.

Board of Domestic Missions.

Letters from Missionaries.

We venture to ask of our readers an attentive perusal of the following communication from a Missionary in Wisconsin. We think it can hardly be read by any one, who values the Gospel, and its ordinances, without deep and tender emotion. The writer is on the ground,—is an eye-witness of the spiritual wants of the people, and in view of the moral desolations, which he has himself seen,—makes a temperate, but strong and tender appeal to those who are placed in more favourable circumstances, and from their own rich, and sweet experience, know something of the priceless value of Gospel privileges. We trust the appeal will not be in vain. The communication is addressed by the writer to a particular church. But what is said, will apply equally to other churches, and is of equal interest and importance to all our churches.—Ed.

ELKHORN, Walworth county, }
Wisconsin, Jan. 11th, 1846. }

*To the congregation of the Sixth
Presbyterian Church of Philadelphia:*

MY DEAR BRETHREN IN CHRIST—

I write to you at the suggestion of the Board of Domestic Missions of our church, under whose direction I have been labouring as an itinerant missionary, for more than five months.

I cannot, of course, give you a very particular account of what I have done in five months; I will only say I have been led, by a variety of circumstances, to spend a considerable portion of my time in back settlements, where the people are entirely destitute of a preached Gospel. I have visited a number of places where no minister of any denomination had ever been. As late as last Sabbath, I preached the first sermon in a neighbourhood strictly Presbyterian. In such places, it is a glorious privilege, a luxury to preach the Gospel, for the people receive the truth in the love of it.

My dear brethren, if you want to know the value of the Gospel, you must accompany me,

in imagination at least, to those places where it is seldom, if ever, preached; where there is no public observance of the Sabbath, no regular use of the means of grace. You must witness the dreadful effects of the absence of religious influences upon the moral feelings of the community; you must notice these effects upon the youth, who, deprived of the means of religious instruction, emancipated from the restraints of religious influence, grow up in a state virtually and practically heathenish,—worse than heathenish, indeed, in its bearing upon their future interests. You must also observe the eagerness with which God's people gather together to partake of the Bread of Life, for which they have long hungered—the avidity with which they receive the smallest particles of divine truth. You must hear their anxious inquiries whether, and how soon they will have another opportunity of sitting down to the Gospel feast.

In view of all this, you will prize your privileges; and realize your obligations, on the one hand, to improve your privileges to the utmost, lest they prove the means of enhancing your guilt, and aggravating your final doom; and on the other hand, to do your utmost to extend these privileges to those who are destitute of them, and who are perishing for the want of them.

Again, if you want to know the importance of pastoral care, and pastoral labour, you must transport yourselves, in thought at least, to those Western wilds, in which many of our own people, forced by adverse circumstances to tear themselves away from the most endearing connexions, have sought a home and a livelihood. You must go around among the families of our back settlements—enter into their little log-cabins, in which you will frequently find people of intelligence and refinement, in the strictest sense of those words, who have evidently seen better days, whom nothing but adversity has driven to the woods; with the inmates of the log-cabins which are scattered over this immense

field, you must engage in familiar conversation—you must learn from their own lips the utter destitution of religious privileges—you must hear them express their fears of losing the little faith, and love, and zeal, and peace, and joy, they once had—you must hear parents bewail the condition of their children, cut off from the advantages of the sanctuary, the Sabbath-school, and the Bible-class;—you must see the anxiety of young people, not professors of religion, from pious families, just starting in life, lest their impressions of divine truth give place to indifference under the evil influences to which they are exposed, and they become heedless and hardened, like their neighbours. It is extremely distressing to converse with people in this latter situation—people who are conscious of their danger—who know the importance of the means of grace, in order to salvation, and who, for the want of these means, look upon themselves as virtually cast away.

An interview I had with a lady of this class, I shall never forget. I was spending a week in a part of the county thinly inhabited, and more than twenty miles from any settlement. After making the necessary arrangements for preaching, I occupied myself, as I usually do in such places, in riding round among the people, informing them personally, that at such a time, in such a place, I expected to hold forth, and inviting them formally to turn out and hear me. In this way, I introduced myself and the subject of religion with very little ceremony. I had discovered, indeed, that this was the only effectual means of giving the people notice; besides, it disposed them generally to attend, and prepared them to listen to what I had to say with proper feelings. Going about in this way, I came to a small, miserable house, without any door or windows—of the kind called shanties in this country—in which I found a lady teaching two little boys to read. She received me kindly and politely, and on hearing my business, expressed great satisfaction. She told me that she had been brought up in one of the New England villages, had a pious mother, had always attended upon the ordinances of God's house, and availed herself of the ordinary means of grace, and had hoped, ere long, to feel prepared to make a profession of religion. She had been torn, however, from all these advantages. She was now in the woods, left entirely to herself; for there was no church there, no prayer meeting, no Sabbath, no religious society, no school of any kind. She tried, she said, to do her duty—to teach her children, and keep them from bad company—to exert a good influence upon her husband—prevent him from going abroad upon the Sabbath—read the Bible with him. He was getting careless, however; her children, notwithstanding all she could do, were growing up rude and ignorant. Deprived as

she was of the counsel and countenance of religious friends, she was beginning to despair of making any advances herself; she was even fearful of relapsing into indifference and worldliness.

I assure you, my friends, if you could have heard this lady, this New England lady, describe her feelings and her situation, and contrast her present privations with her former advantages—if you could have seen her unaffected anxiety for herself, her children, and her husband, you would not only set a higher value upon your privileges, but you would consider it one of the most precious of your privileges to have the power, and the opportunity of aiding in sending the Gospel to your famishing brethren.

It is an important consideration that those whom we have held up to your view, are in the most favourable state, in which we find the people of this Territory—in those places where there are no churches organized, no ministers settled, and such places are very numerous. Those who realize their situation, who see their danger, are in a much more hopeful condition than those who have given themselves up without thought, or care of higher interests, to the pursuit of wealth, or pleasure, or whatever else takes their attention. It is a painful and humbling fact, that the great majority of the people of this territory, even professing Christians in the places above mentioned, soon become neglectful of duty, and regardless of the means of grace to such an extent, that it is exceedingly difficult to bring them under the influence of the truth. In every aspect, therefore, in which the people of this territory can be viewed, they claim your sympathy—they need your prayers, and they need your assistance.

My dear brethren, I pray that God will bless you as a Church, that he will build you up, and strengthen you, and purify you. I pray that He will bless your own souls. And I hope, that being abundantly blessed by Him, you will be ready to communicate of your good things, temporal and spiritual, to those of your brethren that are destitute.

Yours, most respectfully and affectionately,
THOMAS FRASER, JR.

—

Since the foregoing was received, we have had a report from the same missionary, containing much valuable intelligence in regard to the moral and religious condition of that Territory. The call from that important section of the great missionary field for sound, evangelical, active ministers, is loud and pressing. The Board have the prospect of being able soon to send a reinforcement. May the Lord furnish men of the right stamp, and incline the churches to do their part in aiding and sustaining them in their work.

We have also a report from another Missionary in the same Territory, which furnishes pleasing evidence that God is owning the labours of his servants there. We give a short extract from his report.—Ed.

FROM A MISSIONARY IN JEFFERSON COUNTY.

. . . . I feel truly thankful in being able to say to you, that the Lord our God has been pleased to cause the light of his countenance to be lifted up upon us, refreshing the souls of some of his children, who have been humbling themselves before him. There is much more serious attention to the preaching of the word, and much more interest and delight in it. Other circumstances I might also detail, which would tend to impress your mind with the fact, that our prospect is brightening. . . .

Iowa.

We publish here a letter from one of our missionaries in Iowa, in answer to a letter from the Church Extension Committee, promising the congregation aid in building a house of worship. We give this as a specimen of letters we are receiving on this subject. We venture to indulge the hope, that this important work is growing in favour with the churches. The encouragement, which even a small amount of aid gives to the people to exert fully their own strength, is of itself sufficient to recommend it to all who desire to see the Church extended.—Ed.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Church Extension.

Your letter, informing me that the Church Extension Committee had voted \$100 to aid the Church in Washington, in this territory, in building a house of worship, has been received, and the donation is thankfully accepted, on the condition specified, viz: "*That this sum will enable that people to finish their building, and leave no debt.*" The assistance thus promised, has very much encouraged them. They had made an effort before your letter was received, and found they could not obtain the necessary pledges, but when your assurances of aid came to hand, they renewed their effort, by opening a new subscription, and succeeded in obtaining more than they had been able to get on their first effort, so that they have now made a contract upon the pledges here, and the aid promised by your Committee, to finish a neat and commodious house of worship; a frame building, with stone foundation. The work is now advancing, and will be finished early in the spring.

Certainly, the Committee for Church Extension, is a very important one, and will, doubtless, in many instances, be the instrument of remov-

ing one of the greatest difficulties in carrying forward the extension of the Church itself. This difficulty I have painfully felt for years past. It has been one of our most serious difficulties, in the way of spreading the Gospel,—the want of houses of worship. Our General Assembly has happily directed the appointment of a Committee for this very purpose, which, if suitably sustained, will certainly be a most efficient means of enlargement to our church, especially in the new regions of the West. The sum that would be needed to build a single church in your city, such as are usually built, and suited to accommodate, say one thousand people, would build *thirty* houses, and would accommodate from five to *six thousand* persons; and not only so, but would actually bring this number together, and under a Gospel influence from Sabbath to Sabbath. But it is not to be understood, that the amount required to build a single house in the city, would be exhausted in building *thirty* in our new settlements. It would probably aid in building *one hundred*, or more, few of which would otherwise be built.

I have read with care your communication to the churches in relation to this matter. The churches under my care, are among the newest and feeblest in connection with our General Assembly, and occupying the very outposts of our western settlements. Still, I think they can and will act on the plan you suggest, and I hereby pledge on their behalf, the sum of \$15, and that it shall be forwarded to you (Providence permitting) when the next General Assembly meets.

FROM THE SAME MISSIONARY IN JEFFERSON COUNTY—REPORT.

"*Merciful visitations of the Spirit of Grace.*"

Our church at Fairfield, has for a number of months been evidently encouraged and strengthened, by the *merciful visitations of the spirit of grace*. Our last communion season, which commenced on Friday, the 16th inst., and closed on the Monday following, was one of peculiar interest, and very cheering to our hearts. *Seven* were received into the church on examination. *Six* of these were in the prime of life, of whom we may hope, with God's blessing, if spared, they may grow in grace and in usefulness. The seventh was the father of an interesting family of children, whose eldest daughter was one of the six above mentioned. He, on the same day of his own public espousals, gave his *household* (younger children) to the Lord in the ordinance of baptism. The mother had for years been a valued member. Many are serious, and inquiring, and generally there is more and much stronger religious impression, than I have at any time witnessed in this place. May the Lord

carry forward his own work. Five others were received on certificate, making *twelve* additions at that communion. He, in whose hands are the hearts of all, is giving our church favour in the eyes of the people. Our house of worship is always crowded, and frequently insufficient to hold the gathering assembly, so that some have to withdraw on this account. When efforts so feeble, and faith so weak, are so blessed, how should it humble us before God, lead us to confess our short comings, and acknowledge the freeness of his grace, saying, "Not unto us, O Lord, not unto us, but unto thy name be the glory." At the other places where I labour, the prospect of increasing good, is highly encouraging; of which, more hereafter.

Illinois,

FROM AN ITINERANT MISSIONARY IN MADISON COUNTY.

An interesting little Church.

. . . . There is something remarkable in the history of the little church of E—, which is at present a kind of central point in my itinerant operations. It was organized last summer, and brother E— took charge of it as a part of his field of labour. In the mysterious providence of God, he was called home from his services in the vineyard, leaving this little band greatly afflicted and discouraged. And now it is truly affecting to witness the expressions of joy and gratitude, in view of my labours among them for a little portion of my time. The number of those who attend on the preaching of the word has gradually increased, and a few at least are found making the all-important inquiry, "What must we do to be saved?" Several are expected to unite with the Church at our contemplated communion. We do feel greatly encouraged, believing that the set time to favour Zion is at hand. . . .

Tokens for good.

In a number of the small churches, to which I give portions of my time and labours, there seems to be a waking up on the part of Christians, and a tenderness of conscience amongst non-professors, such as we have not witnessed for more than two years. O that the Lord would soon send them pastors of his own choosing! Dark as the prospects have been, I now feel much encouraged, as the Missionary of Kaskaskia Presbytery. I am everywhere cordially received, and the crowded and solemn audiences evince a general desire, on the part of the people to hear the Gospel. . . .

Indiana.

FROM AN ITINERANT MISSIONARY IN JOHNSON AND MARION COUNTIES.

"Except the Lord build the house, they labour in vain who build."

To feel this text in its true import, is the ground of success in any church, and among any people, but this truth is particularly applicable to us, who labour as Missionaries, and who are destined in the providence of God to preach in small, and scattered congregations, where the good seed of the word can only be sown at intervals of once, or at most thrice a month, in the face of strong opposition from the infidel world. In my field of labour, I have often only time to deliver the message of salvation, and implore God's blessing on it, then depart for some other destitute point, and thus strive to spread the seed of grace, as widely as possible, in these wide and destitute fields. O that we felt more constantly and powerfully that the efficiency is all of God: then might we hope, that our wilderness would soon bud and blossom as the rose, and our parched desert be refreshed by the showers of divine grace—then would believers be quickened, and edified, and built up in the faith, and impenitent sinners would be awakened and converted. I have been encouraged to hope, that the people of God, to whom I have been permitted to preach the word, have been brought to feel this, that the success of all our efforts depends on God's blessing. When I go from cottage to cottage, as my manner is, to speak of the great things pertaining to salvation, striving to direct each individual to the Saviour, I have laboured to feel, that unless God should second these humble means, all would be vain; and this feeling I hope, to a good degree, pervades the simple hearted cottagers, while they ascribe all their hope of heaven to a Saviour's merits. When we come together in the social prayer meeting to implore blessings of God, this feeling that God must do the work, seems to predominate. And when we mingle with the group of children for catechetical instruction in the log school house, the only church we have as yet, to instruct them in the knowledge of Christ, telling them the simple story of the cross, and how Jesus Christ, when on earth loved little children, taking them in his arms, and blessing them; both parents and children, seem in some measure to realize this great truth, that unless God build the house, they labour in vain who build; unless God bless the means, our children will never be trained for usefulness in the church and the world, will never be prepared for the kingdom of heaven. "Paul may plant, and Apollos water, but God, and God alone, giveth the increase." Still it is both our duty and privilege to labour diligently

and faithfully. In the morning sow your seed, and in the evening withhold not your hand.— And it is equally our privilege, and our duty too, to have faith in God's word, and believe, that if we are diligent and faithful, his promised blessing will not fail.

My labours for the last three months, although amidst many difficulties, which is the common lot of the missionary, have not, I fondly hope, been fruitless. A few mercy drops have descended—some have professed a hope in Christ; others seem to have their faces Zionward, while many of God's people seem to take fresh courage. O that this may be a prelude to the copious shower. "The arm of the Lord is not shortened that it cannot save, nor his ear heavy that it cannot hear."

FROM A MISSIONARY IN ADAMS COUNTY.

Call for Labourers.

Since my last, I have hardly had a week at home, and but seldom a day of cessation from constant toil; yet it is with pleasure, as I renew my labour from day to day, and pass from one neighbourhood to another, that I reflect on the assurance of him who says, Lo, I am with you alway. For the present I am almost alone in this region. There is not another ministerial brother, except the brother at Fort Wayne, within thirty-five, or forty miles of this place, East, West, and South.

In this extensive district, there are many thickly inhabited settlements, and the whole is filling up with a reasonable degree of rapidity; soon it will be entirely settled. But error of almost every kind is first among them, and there are not wanting many, who are industriously engaged to have it firmly planted in the unsuspecting mind, until it requires more than ordinary exertion to remove it. Yet there are some who desire, and love the truth, as it is in Jesus Christ, but they are as sheep, having no shepherd. They are scattered abroad, wandering from fold to fold, seeking the pastures of the Lord, until their light is almost gone out, and their souls are nearly famished. In the private retirement of their log cabin fireside, in the domestic circle alone, can they find a sweet fellowship, in their daily repeated praises to Him, who is always present, and loves to the end. But shall this land be always in darkness, and man, seeking Him, whom his soul loveth, mourn because he findeth him not? He who died for sinners, says still, as he said to Peter, "Feed my sheep, feed my lambs." Are there none among the servants of God, or among those preparing for his service, who can forego the luxuries of life, or the ease of temporal indulgence, to soothe the bleeding hearts of his people in the wilderness, and be the

humble, and privileged instruments in the divine hand of causing the light of the knowledge of the glory of God to arise, and shine in the hearts of many, now in darkness in these solitary places? Time, to many, will soon be no longer: as they live without Christ, so they must die without hope; and go to their own place. Who will go forth, in the name, and under the protection of the King of kings, to make an effort to rescue their fellow sinners, and lead them to the redeeming blood of Jesus Christ? . . .

FROM A MISSIONARY IN HENRY COUNTY.

House of worship completed—Growth of Churches in our new settlements, necessarily slow—Time, and persevering labour, necessary to give permanency to Gospel institutions.

. . . . Since my last, we have been enabled, by the blessing of God to complete our house of worship, and are now comfortably situated in this respect, and I feel happy to say, the congregation has been for some time gradually on the increase. We had a protracted meeting, and a communion season in connexion with the dedication of our church, and although but one person was added, the interest on the occasion was encouraging, and we have no doubt seed was sown, that will yet spring up, and bear fruit to the glory of God. It is not to be expected, that where Presbyterianism has never been known until very recently, the accessions to the church will be very numerous, or rapid. Indeed it is not to be desired, that our churches here should be suddenly built up of materials, that may hereafter prove a source of difficulty and vexation. I do not wish to be understood as opposed to revivals of religion, or a rapid progress of the cause of God, but I do know of churches in this country that have suffered much, from indiscreet haste, in the admission of persons who were unprepared for membership, and offices in God's house. May the Lord give a wise direction to us all in this important duty. Our Sabbath School is kept up with considerable interest. There is at present a most favourable indication in this part of the country, in reference to the better observance of the Sabbath. There is no place for the vending of ardent spirits in our county seat. This I believe is an exception to most places in this part of the country. Much, however, is yet to be accomplished, before there is permanency given to the church here. . . .

Virginia.

FROM AN ITINERANT MISSIONARY IN
BOTETOUT COUNTY.

Large field, requiring much hard labour—Good encouragement to labour—Two houses of worship erected—Demand for missionary labour.

* * * During the past three months, your missionary has travelled in the discharge of his ministerial duty more than *nine hundred* miles, has preached more than *seventy* times, has paid about *one hundred and sixty* visits, prayed in many families, and had conversation on the subject of religion with a large number of individuals. He has received into the church on profession *eight* persons, and *four* by certificate; in all *twelve*. Of these, *three* were added to one church, *five* to another, and *four* to a third. There are also at this time several seriously inquiring what they shall do to be saved; and there is probably now more feeling on the subject of religion than there has been for more than a year past.

The field is a very laborious one, but the prospects for doing good are encouraging. The

congregations are generally good, and in most cases increasingly so. In many instances, prejudices which once existed are softened down, or removed, so that there is hope of future good. Your missionary attributes, under God, much of the good done to *visiting* and *private personal* conversation on the concerns of the soul. Several have dated their first permanent serious impressions from such conversation. Visiting and talking in this way does good in disarming prejudice and bringing people to the house of God, as well as indirectly leading them to the Saviour. Two new church edifices have been built the past year, which are now used for the worship of God; both are convenient and comfortable.

Your missionary has *fourteen* points, or places of preaching, and at only two of these would there probably be any preaching by a Presbyterian minister, were he to leave them. At four or five other points, there was no preaching until he went among them, and there would be none were he to leave; there are several places where they would seldom or never hear the Gospel of Jesus Christ. During the time he has been in this field, he has circulated (sold or given) a number of Bibles and Testaments, and hymn books; also other religious books.

Mission Rooms: Philadelphia, April, 1846.

TO THE CHURCHES.

The Board of Missions will close their accounts for the year on the *first day of May*, and it is very desirable, so far as it is practicable, that the churches which have not yet made their collections for *Domestic Missions*, should make these collections in season to transmit the same to the Treasurer of the Board before that time. A large number of the churches have their collections for this object yet to make; several of these, we know, make this collection in April, and will not fail in this matter; and in view of the great importance of this cause, its strong claims on every patriot, and every Christian, and the present interesting and prosperous state of the work, we would fondly hope, no church in our connection will be willing to have the year close, without doing something to aid in spreading the Gos-

pel through our own land. We would therefore respectfully ask of all such, that they will not delay their collections, but wherever it can be done, make them in season, to be reported among the receipts of the year closing the first of May.

The Board have abundant cause for gratitude to God and the friends of this cause, for the support they have received in their arduous, and important work. Thus far during the year, it has been their privilege to be able to prosecute their work without pecuniary embarrassment. They have been able to meet promptly every claim. And the result, we think, will be found most encouraging and cheering to the churches. So far as we can now judge, the report of this year will show a very decided and important advance. The cause has eminently prospered.

At the close of the year, all accounts are to be settled and paid. This is

necessarily attended with large expenditures. The Board also have the prospect of being able, before the year closes, to send out into different parts of the country a valuable reinforcement of missionaries. Several young men, well qualified, it is believed, are now preparing to enter on the work in a few weeks, and there are important fields now open, and anxiously waiting for them. A considerable amount of funds will be required, to send out and locate, in their proper places, the men whom we hope to send forth. The churches will, therefore, readily perceive, that their prompt and liberal aid will be required to enable their Board to meet fully the responsibilities which the church has devolved upon them, and to close the year with advantage to the cause. And we have confidence in the churches, that they will not fail to furnish the aid required. "Hitherto hath the Lord helped us," and we dare not doubt he will continue to help. It is His own cause, the cause in which his Son laid down his life, and for which he now reigns; and surely, his Church, bought with blood, cannot be indifferent to the spread of that Gospel which is all their hope and salvation; a cause which God has so signally owned, under his smiles will continue to prosper.

Obituary.

MR. SOLOMON ALLEN, long and extensively known for his talents and success as a Broker, and highly esteemed as an Elder in the Tenth Presbyterian Church of Philadelphia, of which he was one of the founders, and as an active and zealous member of the various Boards of the Presbyterian Church, departed this life on Thursday, the 5th of March, 1846, in the sixty-second year of his age.

Mr. Allen was a native of Northampton, Massachusetts, but for the last thirty years of his life, had been a resident of Philadelphia. He had the peculiar advantage of being the child of eminently pious parents, who early devoted him to God, and trained him up in the knowledge of divine truth. His early training was blessed of God to keep him in the firm belief of truth, even while he felt not its sanctifying influence on his heart. It was not until after he became the head of a family, that he became hopefully a Christian, and publicly professed

himself on the Lord's side. He then became a member of the Sixth Presbyterian Church in Philadelphia, of which the Rev. Dr. Neil was at that time pastor.

Mr. Allen, in his temporal circumstances, experienced many vicissitudes. He commenced with little of this world's goods, but he had good principles, and an active, enterprising spirit, and with God's blessing on his efforts, soon rose even to affluence. In the season of his prosperity, he gave ample evidence that he did not forget that he was a steward of God's bounty, and must account to God for the use he made of what was intrusted to him. His benefactions were numerous and large. He was, in fact, while he had the means, one of the largest donors to benevolent objects in the Presbyterian Church. But in the providence of God, he was doomed, with many others, to experience a sad reverse in his temporal concerns. His wealth was swept away, and after he had passed the meridian of life, he was again thrown on his own energy, and God's providence. This was a time to test his character; and it is sweet now to recollect how he rose superior to the depressing influence of the change, and engaged with the vigour, and energy of youth to retrieve his losses.

Mr. Allen was ardently attached to the doctrines and discipline of the Presbyterian Church, and never shrunk from an avowal of his preference. In the hour of the Church's trial, he stood firm as a rock. His sound judgment, decision, and energy of character, and ardent zeal, admirably fitted him for usefulness. As a member of the several Boards of the Church, and of their Executive Committees, his worth was known and appreciated. He was connected with each and all—and how wisely and faithfully he laboured to promote their interests, his fellow-labourers will all testify. We speak the feelings of many, when we say, his place cannot be easily filled.

His last sickness was not long, but severe and trying. He early expressed the conviction that he should not recover. The effect of his disease on his mouth and tongue, prevented his saying much, but he was permitted to say enough to assure his friends that all was peace. His message to an absent brother was, "Tell him my faith is strong in Christ." On the morning of his death, when suffering much pain, he said, "How can I sink, with such a prop as my eternal God? It will soon be over with me, and then rest." Thus died our valued friend. His memory will be precious. May the Lord raise up many to take his place, and urge onward the good work in which he felt so deep an interest.

At a meeting of the Board of Missions, held at the Mission Rooms, Philadelphia, on Monday, March 9th, 1846, the following resolutions were unanimously adopted:

"Resolved, That this Board have heard with deep emotion of the death of Solomon Allen, one of their most devoted and valuable members. From the organization of this Board, in 1828, until the time of his lamented death, Mr. Allen has been a member, both of the Board, and of their Executive Committee, and in his removal from us, it is with no ordinary feelings we record our testimony to his great worth. Mr. Allen was eminently a sound, consistent, devoted Presbyterian, and as we firmly believe, a sincere, conscientious Christian. To the cause of Missions, he was a warm, unwavering friend, and to promote this cause, he gave cheerfully his time, and liberally of his funds. And as a member of this Board, and of their Committees; in his punctuality, his sound discretion, his

whole-hearted zeal, and his active, devoted labours, he has left behind him an example worthy of imitation. While in this painful bereavement we would humbly acknowledge the hand of a wise and holy Providence, and would bow submissively to the divine will, we would at the same time mingle our tenderest sympathies with his afflicted family, with the Church, and with the community, in the loss sustained by the death of this excellent man.

"Resolved, That a copy of this resolution be sent to the family of our deceased friend, and that it be published in the Presbyterian, and the Missionary Chronicle."

Extract from the Minutes of the Board.

WILLIAM A. McDOWELL, Cor. Sec.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN FEBRUARY, 1846.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>				
Cambridge ch, N Y		24	00	
<i>Pby. of Albany.</i>				
Tribes' Hill ch, N Y, 30; 1st ch. Mayfield, N Y, 18; sab. sch. of the 2d Presb. ch, Albany, for the support of a missionary, 50; Albany, N Y, John Hancock, 1; Ballston Spa ch, 14 55		113	55	
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>				
Sparta ch, N Y		15	00	
<i>Pby. of Wyoming.</i>				
1st ch, Wyoming, N Y		3	00	
<i>Pby. of Buffalo City.</i>				
Presb. ch. of Portageville, N Y, 8 39; 1st ch, Buffalo, Dr Lord's, 49 66		58	05	
SYNOD OF NEW YORK. <i>Pby. of Hudson.</i>				
Monroe 1st ch, N Y		7	00	
<i>Pby. of Bedford.</i>				
Somers ch, N Y, mon. coll. 5; Yorktown ch, N Y, 25; Bedford ch, N Y, fem. miss. soc. 86,		116	00	
<i>Pby. of New-York.</i>				
Fem. miss. soc. of Rutgers' st ch, N Y, add. 1; "A Gentleman," per Rev Dr Krebs, 15; Jamaica ch, N Y, 6 19; ch. on University Place, N Y city, W J Brown, 5; Rutgers' st ch, N Y youth's miss. soc. 50; Duane st ch, N Y, a member, 20		97	19	
SYNOD OF N. JERSEY. <i>Pby. of New Brunswick.</i>				
Mapleton sab. sch, 6 37; 1st ch. of New Brunswick, N J, fem. miss. soc. 40		46	37	
<i>Pby. of Raritan.</i>				
Solesbury ch, Pa,		14	71	
<i>Pby. of Susquehanna.</i>				
Athens ch, 3 88; Troy ch, 3 50; Welch ch, 1 50; Rome ch, 4 57; Towanda ch, 5 43		18	88	
<i>Pby. of Luzerne.</i>				
Presb. ch. of Wilkesbarre, Pa, mon. con. 40; children of Miss Shaffer's S. school class, 1; Beaver Meadow ch, Pa, 27 50		68	50	
SYNOD OF PHILA. <i>Pby. of Newcastle.</i>				
White Clay Creek ch, Del, in part, 17; Newark ch, Del, in part, 4 50		21	50	
<i>Pby. of Baltimore.</i>				
Ellicott's Mills ch, Md, 6; 1st ch. Baltimore, Md, add. 87; 2d ch. Baltimore, Md, in part, 106		199	00	
<i>Pby. of Carlisle.</i>				
Millerstown ch, Pa, 37 37; Presb. ch. of Hagerstown, Md, 15; Williamsport ch, Md, 13		65	37	
<i>Pby. of Northumberland.</i>				
Lewisburgh ch, Pa,		10	00	
SYNOD OF WHEELING. <i>Pby. of Washington.</i>				
Unity ch, Pa,		16	00	
SYNOD OF VIRGINIA. <i>Pby. of W. Hanover.</i>				
Through the Farmers' Bank of Virginia		60	00	
SYNOD OF N. CAROLINA. <i>Pby. of Fayetteville.</i>				
Wilmington ch, N C, aux. dom. miss. soc.		48	00	
SYNOD OF W. TENNESSEE. <i>Pby. of Western District.</i>				
2d ch, Memphis, Tenn,		17	92	
SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>				
Tuscaloosa ch, Ala,		50	00	
MISCELLANEOUS.				
Legacy of Mrs Sally J Davis, dec'd, late consort of the Rev Thomas Davis, per Rev Thomas Davis' exec and trustee, 125, less state tax, 3 13; legacy of Mrs Margaret Brice, dec'd, late of Montgomery co. Ohio, per J R Brice, exec'r, 160		281	87	
Total,				\$1351 91
<i>Clothing.</i>				
From the church of Madison Avenue, N Y, a box of clothing, valued at		93	65	
FOR THE CHURCH EXTENSION FUND.				
W Orbison, Huntingdon, Pa, 5; from a few individuals of the Presb. ch. of Wilkesbarre, per Rev John Dorrance, 6; in a letter from Elkton, Md, per Wm S Martien, 1; Sussex ch, Va, per Rev Jacob D Dudley, 5; North Presb. ch, Phila, per Rev A Tudehope, 6 87; Pennington ch, N J, per Rev Geo Hale, 5; 1st ch. Buffalo, N Y, (Dr Lord's) per J J Baldwin, 7 57; 6th Presb. ch. Phila, per Mr John McClure, 75; Ballston Spa ch. N Y, E W Lee, 5		116	44	
THOMAS HOGE, Treasurer.				

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN FEBRUARY, 1845.

RECEIPTS IN THE TREASURY

AT PITTSBURG, PA., IN FEBRUARY, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
Neshaunock ch, 20; Sewickley ch, 3 85; Valley ch, 8 50; Bethany ch, 36 42; ditto fem. benev. assoc. 23 84; Little Beaver ch, young fem. miss. soc. 4 43; Pleasant Valley church young fem. miss. soc. 4 29; Fairmount ch, 9 77; Manchester ch, 28 50	144 60
<i>Pby. of Redstone.</i>	
Fairmount ch, in part, 11 30; New Providence ch, 12; Dunlap's Creek ch, in part, 19	42 30

SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Washington ch, in part, 26 88; ditto fem. miss. soc. in part, 26; Florence ch, 35 83; New Alexandria ch, 12 37	101 13
<i>Pby. of New Lisbon.</i>	
Clarkson ch, 2; Champion ch. 1; Salem ch, 18 60	21 60
MISCELLANEOUS.	
Sundry churches, per Rev John McClusky, 100; bequest, in part, of John Cowan, dec'd, per executors, 90	190 00
Total,	\$490 63
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN FEBRUARY, 1845.

SYNOD OF CINCINNATI. <i>Pby. of Cincinnati.</i>	
Rev J K Burch	3 00
<i>Pby. of Oxford.</i>	
Rev C Fitch	1 00
<i>Pby. of Sidney.</i>	
West Liberty ch, Ohio, 9 50; Stony Creek ch, 10 50	20 00
<i>Pby. of Maumee.</i>	
Milton ch, Ohio, 75 cts; Beaver Creek church, 2 92; Bethel ch, 6 33	10 00
SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Jeffersonville, Ind, 4; Corydon and vicinity, 10 53	14 3
<i>Pby. of Vincennes.</i>	
Evansville, Ind,	27 00
<i>Pby. of Madison.</i>	
Pleasant Township ch, Ind,	4 55
<i>Pby. of Crawfordsville.</i>	
Jefferson, Ind, 1 85; Union, Ind, 2 10; Brownburgh, Ind, 50 cts	4 45
<i>Pby. of Indianapolis.</i>	
Muncietown, Ind, 6 64; Yorktown, Ind, 3	9 64

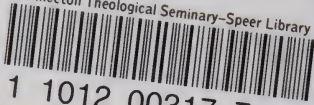
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>	
Petersburgh, Ill,	10 00
<i>Pby. of Palestine.</i>	
Rev J Platt	5 00
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Elizabethtown, Ky, 7 85; Rev J Hawthorn and lady, 5; Mrs P Pope, Louisville, 5	17 85
<i>Pby. of Transylvania.</i>	
New Providence, 20; Danville, Ky, 456 50; Isaac Sevier, Perryville, Ky, 2; Lancaster, Ky, 32; Hustonville, Ky, 20 45; Stanford, Ky, 9 50	540 45
<i>Pby. of Ebenezer.</i>	
Washington, Ky, 20; Lebanon, Ky, 16 73; ditto, R H Fogle, 6 73	43 46
<i>Pby. of Muhlenburg.</i>	
Henderson, Ky,	18 50
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
Hillsboro' and Dry Creek, Mo,	20 00
MISCELLANEOUS.	
Sales at miss. depot	75 00
Total,	\$324 43
WM. GARVIN, Treasurer.	

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